

The Living Church

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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
221 West 51st St., New York.]

We have received the following paper on Sunday School Music, from the Rev. Marcus Carroll, rector of Calvary Church, Danvers, Mass.:

MUSIC IN THE SUNDAY SCHOOL.

Whatever be our point of view as to the function of the Sunday School, whether we regard it as existing for the purpose of training boys and girls to be good Churchmen and Churchwomen, or as being in the main a preparation for the Confirmation class, or as having for its end the adaptation of the child to the essential principles of religious truth (exactly as the week-day school seeks to bring him into right relations to that which we call secular), whatever be the views we take, the question of Music in the Sunday School is vitally important.

It is a factor in the child's education that we are bound to take into account. It affords the greatest possible help in accustoming the child to the regular services of the Church, in which music plays so important a part. It offers splendid opportunities for reaching the mind and heart and conscience of the child, and planting deep and lasting impressions of truth, and love, and purity, and reverence, by associating them with artistically beautiful forms that leave an indelible impression on the memory and imagination.

In the Sunday School we have to deal with human nature at an age when it is peculiarly susceptible to influences of this kind, and though there are (no doubt) exceptional cases here and there of children naturally devoid of musical feeling, it is nevertheless true that the great majority are quick to lay hold and to assimilate, with the help of music, what could only with difficulty be taught them in some other way. We must remember, also, that the *taste* of children is exceedingly ductile, and that the hymns we give them to learn as examples of Christian poetry, and the music set to those hymns we put before them as specimens of sacred song, will undoubtedly lay the foundation of their taste for religious music and poetry in after years.

Do we not, some of us, know grown-up persons who have developed a decided aversion to everything religious, partly, if not largely because in childhood they were led to associate religion with poetry and music that was artistically nauseating? And on the other hand, do we not realize how utterly impossible it is to dissociate our holiest aspirations, and most reverential feelings, from the melody of some of the hymns we learned at the Sunday School, or in the home circle, years and years ago? Those hymns have grown up with us and have mellowed and matured with advancing years, gathering round about them all that is best and sweetest and purest in us, as some high-souled man attracts kindred spirits to himself. When we think of this, there is not one of us, I am sure, who does not realize the vast influence of this element of music in the Sunday School.

There are so many points of importance that ought to be considered in this connection, that I shall only be able to touch on a few of them within the limits of a short paper. There is the whole wide subject of the ability of the child, and the selection of hymns that are suited to his apprehension; there is also the much neglected subject of the choice of really good music—both of which I have already touched upon and shall return to again.

Just now I want to say a word or two about that point I mentioned in connection

with the regular services of the Church, and the importance of Sunday School music as enabling the child to take an active and interested part in them.

The music learned in Sunday School should do a great deal to bridge over that unfortunate gap we sometimes find existing between the Sunday School and the Church. How many of us are oftentimes sore troubled because we find ourselves at a loss for some means of holding on to this boy or that girl, when they are just beginning to show signs of slipping away from us! Somehow or other the services of the Church do not seem to attract them as the Sunday School did. They do not feel "at home" there. The atmosphere of the service, with its simple dignity and quiet orderliness, does not appeal to them. They feel that they are "out of touch" with it. No doubt a great deal depends upon the tone of the school, the care that has been taken to keep the short opening and closing forms of service Churchly, the prominence given to canticles and collects and versicles, and, most of all, the influence of the teachers. But more powerful than any of these, or all of them together, will be the influence of the words and music of the hymns and chants that the children have learned in the Sunday School. These they will have come to love, so that they will greet them in the services of the Church as so many old friends, whose companionship will make amends for the presence of anything else that may seem new and strange.

Here also in the Sunday School we may find, I believe, the solution of another very much vexed question, namely, how to bring about good, hearty, congregational singing. What warmth it adds to the service when the people join with one voice in the singing of the hymns and chants. How depressing it is, to minister and congregation alike, when the choir is left to sing alone (however beautifully) those parts of the service which were intended to be sung by all.

It seems to me that we have in the Sunday School a splendid opportunity to improve congregational singing, without resorting to the difficult expedient of holding congregational rehearsals to teach the people the music. If we do our duty in training the children to sing the hymns and chants, the congregational singing of the next generation may very well be left to take care of itself, and we may reasonably expect that the proportion of those who take no part in the singing, or who mumble false notes, or who (as Sir John Stainer has expressed it) "hum and howl" in any part of the service they see fit, will at least be considerably lessened.

And here, moreover, in the Sunday School we have our opportunity to lay stress on the better tunes (of such composers as Stainer, Barnby, Dykes, Gauntlett, Sullivan, Parker), rather than on such tunes as "I need Thee every hour"; "Stand up, stand up for Jesus"; "Lord, I hear of showers of blessings," and others of the camp-meeting style, that are so undeservedly popular. Here we have our opportunity to raise the level of taste in this regard, and we may depend upon it that congregations will learn to prefer the higher types if they are given the opportunity. Let us see to it that the hymns which our children learn, which they sing when they gather round the piano or the parlor organ at home, or to fill up the "between times" at picnics or in summer camps, shall be hymns that they *know*; and let it be our business to see that they know the *good* ones.

The hymns the woman sings as she busies herself about her housework, and the man hums to himself over his bench in the shop—these are the Hymns of Childhood. It is our business to plant the best ones in the hearts of the children of to-day, so that they shall live in the hearts of the men and women of to-morrow.

(To be continued.)

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The Treasury is an excellent magazine for Church families. It is Churchly without being theological, and its scope is the family. We learn with regret that its support by Church people has disappointed those who were responsible for its inception. Neither in this country nor in England has it a rival in its own particular field, and American Churchmen would find it decidedly worth while to become subscribers on a more liberal scale than they do. [The Young Churchman Co., Milwaukee, American Agents. \$3.00 per year. Single numbers, 25 cts.]

MRS. BURNETT's story, "The Dawn of a To-Morrow," which is concluded in the January *Scribner*, should interest everyone who believes in faith as an essential influence in everyday life. It pictures a slum of London revolutionized through the remarkable intensity of faith in one poor woman. A modern sanitarium with its complicated machinery for leading the "simple life" furnishes Kate Douglas Wiggin with material for one of her most amusing stories, "Philip-pa's Nervous Prostration," which will appear in the same issue.

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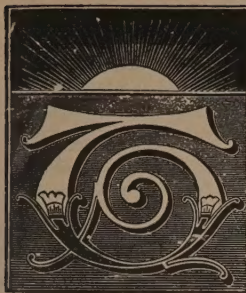
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Vol. XXXIV.

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Editorials and Comments

The Living Church

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FOR THE THIRD SUNDAY IN ADVENT.

THE altar Scriptures for this Third Sunday in Advent, a Sunday which ushers in an Ember week, set forth many important and practical lessons. The theme throughout is the ministry: the ministry especially in its office of preparation for the second coming of the Lord.

In the Epistle, St. Paul strenuously maintains that the obligation which rests upon him as an apostle is primarily an obligation to Christ. Together with those to whom he has brought the Gospel, he himself, even as regards his ministry, will be judged at the coming of the Lord. A steward of God's mysteries, required to be faithful, his eye therefore rests steadily upon the Lord, who will shortly return to reckon with His servants. A similar vigilance and expectancy he seeks to impart to his lay converts, bidding them particularly to abstain from harsh judgment, in fact all judgment, of their religious teachers, pending the coming of the Lord.

In every way these lessons of to-day's Epistle are to us of great moment: to those in Holy Orders, as inciting them to forbear time-serving and men-pleasing; to "the congregations committed to their charge," as moving them to patience, and to a lofty expectation of Godward fidelity in those appointed to minister to them in holy things. This Epistle, so well suited to the Ember-tide, steadily moves us to great thoughts of the Advent, and therein are we taught, whether priest or people, to be faithful with that intense devotion which alone can enable us to rise above all fear of the coming of Him, "who both will bring to light the hidden things of darkness, and will make manifest the counsels of all hearts."

The Advent message of to-day's Gospel centers in the relationship of John Baptist to our Lord at His first coming, and in the ministry of preparation so faithfully performed by the great forerunner.

St. John's work was completed. On the eve of his martyrdom, he sought to transfer his disciples to the One greater than himself; he sent them to Christ with an enquiry, the Lord's answer to which, St. John knew well, would confirm their belief that they had found the Messiah.

These men were not permitted to depart and to return, without our Lord's testimony on behalf of the Baptizer, their beloved master: that he was indeed the one of whom prophecy had spoken, "sent before to prepare the way"; that he had executed this office with irreproachable fidelity; that he was a prophet, and "more than a prophet."

These great thoughts concerning St. John Baptist as Christ's herald at the first coming, the Church in to-day's Collect transfers to her own minister, bidding us be mindful of the fact that they bear a similar responsibility, to "make ready the way" for the second coming of the Lord.

Here, then, are clear objective points, to which may be directed our prayers through the Advent Ember week:

That the Church's ministers to-day may be, not time-servers and men-pleasers, but in truest sense "ministers of Christ, and stewards of the mysteries of God";

That they may be faithful, as was John the Baptist, neither reed-like in conviction nor allured to the luxuries of this life;

That they may honestly believe, and move the hearts of the people to believe, that "the Lord is at hand";

That all harsh judgment in the Church may be stilled, through the resolute determination everywhere of priest and people, both alike expectant of the Advent, to "judge nothing before the time, until the Lord come!"

B.

AD CLERUM.

"Redde superiori, redde inferiori, redde aequali, cuique quod debes, et digne celebrans adventum Christi, parans ei in iustitia sedem suam. Redde, inquam, reverentiam praelato et obedientiam, quarum altera cordis, altera corporis est. Nec enim sufficit exterius obtemperare maioribus nostris, nisi ex intimo cordis affectu sublimiter sentiamus de eis. Quod etsi tam manifestè innouerit indigna praelati alicujus vita, ut nihil ominè dissimulationis, nihil excusationis admittat; propter eum tamen a quo est omnis potestas, ipsum quem modo talem novimus excelsum reputare debemus, non praesentibus personae meritis, sed ordinationi divinae, et dignitati ipsius officii deferentes."—*S. Bern., de Dom. advent., ser. 3.*

RUSSIAN CONCEPTIONS OF THE CHURCH.

HAVING in a recent issue given expression to our views concerning the intrusion of the Russo-American Archbishop in the jurisdiction of the American Church, we had not intended to recur to the subject again. The November supplement to the *Russian Orthodox American Messenger*, just at hand, is, however, given over to the subject, and we perceive one or two matters treated therein which raise new issues, not heretofore discussed in our columns.

After a brief editorial disclaiming any intention of wounding Anglicans by the Irvine ordination—somewhat after the order of the apologies of the gentleman-burglar in fiction—the account of the ordination service is given. Next follows "A Form of Admitting Members of the Anglican Communion into the Holy Orthodox Church," to which we shall advert later. Archbishop Tikhon's notice of the intended ordination addressed to our Presiding Bishop follows; then a letter (hitherto unpublished) from the same prelate to the Bishop of Fond du Lac, written after the function against which Bishop Grafton had made earnest protest. Fr. Hotovitzky's letter to THE LIVING CHURCH, with a brief note from Dr. Irvine, conclude the matter.

Our present intention is to deal chiefly with the "Form of Admitting Members of the Anglican Communion into the Holy Orthodox Church," which, happily, enables us to discuss general principles apart from personalities; but before the latter is reached, one or two expressions in the Archbishop's letter to the Bishop of Fond du Lac merit attention. The letter takes the form of a reply, though briefly, to the editorial criticisms made by THE LIVING CHURCH. With respect to the charge of sacrilege in re-ordaining, the Archbishop says that the question of the validity of Anglican Orders is "now being examined by the whole Holy Eastern Church. And so long as this question is still undecided, I am commanded by the order of the Russian Holy Synod, of October 19, 1904, to re-ordain Anglican priests who are desirous of joining us." His personal view of the subject could not give "a deciding voice." The ordination "does not necessarily presuppose a negative answer to the question of Anglican ordinations." We should suppose that the wiser rule, pending the conclusion of the examination of the subject, was to decline to receive clerical applicants at all. Then follows this important statement:

"Further, it is pointed out to me, that, according to the teaching of your Church, Holy Orders are indelible. But I have to reckon with the Russian and not the Western Church, and the practice of the Russian Church holds the view that a deposed priest is a layman and can carry out no sacerdotal duties."

With regard to the charge of "meddling in the affairs of the Episcopal Church"—the foundation of all the criticism that has been directed against the Archbishop—he has nothing better to say than that—

"In this land of religious freedom, no one could forbid him (Dr. Irvine) to ask for ordination and to receive it, as no one could forbid me to ordain him. Since he joined our Church he has become one of us, and it is my affair, and not anybody else's, whether to ordain him or not."

The same principle, we may observe in passing, would justify Anglicans in treating Dr. Tikhon as a layman if they chose to do so. In "this land of religious freedom," no one could forbid us to do so. But the Church of our Blessed Lord is not indigenous to "this land of religious freedom," and has laws and customs of her own.

The third charge, that the Archbishop "received a man of doubtful reputation," is dismissed with the statement that "no one either gave or promised us facts that would prove that he was not up to [the proper] moral level." To which he may add simply that "no one" knew that Archbishop Tikhon was

trying the case as a self-constituted appellate court, nor is it certain that any Anglican would have conceived it his duty to act as prosecuting attorney if he had. It is of course true, so far as that goes, that if the Russian Church is satisfied with Dr. Irvine's record, nobody else need feel concerned. They must be their own judges of fitness for their priesthood.

So much for this unhappy incident, from which we are glad to pass to larger considerations.

THE "Form of Admitting Members of the Anglican Communion into the Holy Orthodox Church" is new to us. Whether it is newly devised, we cannot say. It is quite worthy of consideration upon its merits.

We observe in the first place that the applicant is not required to repudiate any belief or even any religion. Throughout, the professions are all positive. There is first, the "confession of faith" in the affirmation of the Nicene Creed, somewhat different in translation from that of the Book of Common Prayer, but, except for the omission of the *Filioque* clause, identical in substance with it. The Bishop then demands that the applicant give the sense in which he holds "the other dogmas, traditions, and ordinances of the Orthodox Church." His answer is to accept "the Apostolic traditions and ecclesiastical canons, confirmed by the seven Holy Ecumenical and the provincial Councils, and the other ordinances and decrees of the Eastern Church"; to hold and interpret Holy Scripture according to the sense in which it is held "by the Holy Eastern Church, our Mother." He professes seven Sacraments, and defines his belief in the Holy Eucharist (called by that name) as declaring that "the faithful receive, under the sacramental forms of bread and wine, the Body and Blood of our Lord Jesus Christ, for the remission of sins and for eternal life." He affirms that it is "meet to reverence and to invoke the saints reigning with Christ in heaven, according to the sense of the Holy Eastern Church, and that their prayers and intercessions before the Merciful God are effectual for our salvation; and that it is well-pleasing unto God to honour their relics, which have been glorified by their incorruptibility as precious memorials of their virtue." Also that "it is meet to retain and honour the images of our Lord Christ, and of the Ever-Virgin Mary, Mother of God, and of the other saints; not that thereby any divine adoration is intended, but to the intent that, by pious regard of their images, we may be uplifted unto their piety and unto imitation of their good works." He affirms the benefit of prayers for the dead; that "authority to bind and loose hath been given by Christ, our Saviour, to the Orthodox Catholic Church"; that "the foundation and Head, the chief Bishop and Shepherd, of the Holy Orthodox Catholic Church is our Lord Jesus Christ"; and "that this Church is the Bride of Christ and that in her is the true salvation." He promises obedience "to the Most Holy Governing Synod of all the Russias (or to the Patriarchs), and to the Right Reverend Metropolitans, Archbishops, and Bishops, as being the shepherds of the Holy Orthodox Catholic Church, and to the priests ordained by them."

After these professions, the Bishop gives him the "end of the Omophorion" and says: "Enter thou into the Church of God, and honour the Lord God, the Father Almighty, and His Only-Begotten Son, Jesus Christ, and the Holy Ghost, the only living and true God, the Holy, Consubstantial and Undivided Trinity." A prayer follows, in which Almighty God is thanked for having vouchsafed unto the applicant "to come unto Thy Holy, Apostolic, Orthodox, Catholic Church," and prayer is made that he may "irrevocably, and without partiality, and without hypocrisy, join Thy Holy Catholic Church," etc. The convert then makes a formal acceptance of the "true Orthodox faith of the Catholic Church" and kisses the Holy Gospel and Cross. He kneels and receives absolution from the Bishop. After that follows the administration of "the holy Chrism," which has the place of Confirmation in the Western Church. The Holy Eucharist follows, with a special prayer before the Communion.

We have stated all this at length because it bears directly upon a peculiar heresy which has grown up in the Eastern Church since the separation between East and West. We refer to the heretical sense in which that communion holds its belief in "one holy Catholic and Apostolic Church."

Precisely what Rome has done in the Creed of Pius IV. by interpolating the adjective "Roman" with the other adjectives treating of the Church, the East does in the Form from which we have quoted. She uses therein as interchangeable terms the expressions Eastern Church, Holy Eastern Church, Orthodox

Catholic Church, Holy Orthodox Catholic Church, the Church, Holy Apostolic Orthodox Catholic Church, and the language of the Nicene Creed, One Holy Catholic and Apostolic Church. To her, the Eastern Church and the Catholic Church are one and the same thing; precisely as to Romans are the Holy Roman Church and the Catholic Church.

This confusion of terms is really carried to a *reductio ad absurdum*. The convert is made to declare: "I confess that this Church" (i.e., that named in the same instrument by each of the terms cited, one of them being Holy Eastern Church) "is the Bride of Christ and that in her is the true salvation." One is tempted to ask: How many Brides does Christ have? Has He an Eastern Bride and a Western Bride? The very term *Eastern* shows that the communion thus described is not the whole Church. If the term were used merely as the local name of a national Church, as we use the expression "Protestant Episcopal," or of a separate communion, as we speak of the Anglican Communion, it would not be open to criticism; but when this sectional—i.e., "Eastern"—Church is, in itself, and apart from any other branch of the Church, declared to be the "Bride of Christ," there is not only a misconception shown, but actual heresy. We are all ready to treat with the Eastern Church as, with us and with other corporate branches possessing the historic ministry and administering the historic sacraments, a part of that single entity which, whole and unbroken, is the Bride of Christ, in order that the Bride may not appear before the world as at war with herself; but for the Eastern Church alone to pose as the Bride of Christ, is to make the right arm say "I am the wife," to the exclusion of the rest of the body.

This seems also to have occurred to the writer of an introduction to the Form, prefixed to it in the *Messenger*, which says:

"It is scarcely necessary to say that the Holy Orthodox Eastern Church is the Mother of all Christendom." "If, indeed, the truth of the undivided Church for nine or ten centuries is the hope of the scattered and torn Body of Christ, then surely the Holy Eastern Church can be found as a refuge to the tempest-tossed and weary soul looking for a sound Faith instead of heresy, and a Home of Unity instead of a house divided against itself."

This is quite different from the language of the Form itself. It differentiates between the "scattered and torn Body of Christ" and the "Holy Eastern Church." It does not profess that the latter, alone, is the "Body of Christ." But it is at distinct variance with the language of the formulary itself. The latter is distinctly heretical. The "Holy Orthodox Eastern Church" as "the Mother of all Christendom" we freely admit; but as "the Bride of Christ," we do not.

This same heresy is apparent throughout this form. There is no recantation of heresy made by the applicant as, we understand, is made by converts from Protestant sects; but notwithstanding, the applicant is given clearly to understand that whereas before he was outside "the Church," he is now received inside. Not only does he "confess that this Church is the Bride of Christ," but, after making his profession of faith, the Bishop solemnly receives him with the words: "Enter thou into the Church of God," etc.

Pray, how can a man "enter" "into the Church of God," except by Baptism? The Russian position is heretical in precisely the same way that Methodist or Baptist admission by "profession" is heretical. The applicant, by virtue of his Anglican baptism, was already a member of the Church, if his baptism was valid; if not, he cannot be made a member by sentence of a Bishop, even though he touches the "end of the Omophorion" (a vestment worn about the neck, corresponding to the Western pallium). When Archbishop Tikhon uses such an expression as this quoted, he is prostituting the Church of which he is a member to the level of a Protestant sect.

With heresy touching the identity of the holy Catholic Church, and heresy touching the mode of admission into the Church, by which Holy Baptism is either set aside in favor of the mere sentence of a Bishop, or else is held not to be the door into the Church, the Russian Church does not appear in a very favorable light before Catholic Christendom in its Form of Admitting Members of the Anglican Communion into the Holy Orthodox Church. When to these two heresies we add Archbishop Tikhon's denial of the indelibility of Holy Orders, as though the priesthood were an office to be assumed and to be laid aside at will, we suspect that it will be necessary for Anglicans to demand that members of the Eastern communion bring their sacramental teaching up to a Catholic level before intercommunion can be within prospect.

A PASTORAL LETTER of the Bishop of Minnesota on the "Officiating and Preaching" of sectarian ministers in our churches, is printed on another page. It was called out by criticisms, favorable and unfavorable—none of which were made by THE LIVING CHURCH—of action of the Bishop in inviting a Presbyterian minister who was conducting an inter-denominational revival in Minneapolis, to speak at the beginning of a "sympathetic mission" service at the Pro-Cathedral. The facts and circumstances are set forth in the Bishop's pastoral and need not be repeated here.

We cannot say that we are in entire agreement with the position taken by the Bishop in this pastoral; while at the same time we should not rate an irregularity of the nature he has described, connected with an unliturgical mission service, as of the importance that it would be if it had occurred at one of the regular services of the Church.

Passing from the local to the general subject, we cannot see that there is the slightest ambiguity in the canonical term *officiate*—"No Minister . . . shall permit any person to officiate . . . without sufficient evidence of his being duly licensed or ordained to minister in this Church," etc.

To *officiate* is, clearly, to exercise an *office*. The common root of the two words demonstrates this.

The addresses of President Roosevelt, Robert E. Speer, and Justice Brewer, cited by Bishop Edsall, were in every case personal addresses; they were not sermons. The "preaching" of a "sermon" indicates an act that is inseparable from an office. Both are technical terms. A deacon is authorized to "preach" only if he "be thereto licensed by the Bishop himself." A priest does not preach by virtue of his ordination, but by the special faculty conferred by the Bishop after ordination: "Take thou authority to *preach* the Word of God." Preaching is therefore a part of the exercise of an office, the faculty or "license" to which is given by the Bishop. It is "officiating."

But may not a Bishop give the faculty to others to preach without ordination, seeing the faculty is separately conferred? He is authorized by Canon 21 to do so in the case of lay readers. It seems difficult to believe that he has the right to do so in the case of one who does not hold himself to be subject to the jurisdiction of this Church, or that he ought to do so, if he has the power.

One does not maintain that it infringes upon the sacerdotal office for a Presbyterian minister to "preach" in our churches. Deacons and even laymen may be licensed to do so. But to dissociate "preaching" from "officiating," as the Bishop does in the very title to his pastoral—"Officiating and Preaching"—is, in our judgment, clearly illogical. It is difficult to see why the reading of Morning or Evening Prayer in our churches should be forbidden to sectarian ministers and preaching be not forbidden. The latter requires a greater measure of authority than does the former. We cannot believe that the Church forbids the lesser and permits the greater act. If license to sectarian ministers to "preach" in our churches be defensible at all, it cannot, we should suppose, be on the grounds maintained by the Bishop in this pastoral, but on the ground that the Bishop's inherent power to confer the faculty of preaching is not limited by either Canon 19 or Canon 21, or by the ordinal, or by the fact that ministers of other religious bodies hold themselves to be beyond the jurisdiction of the Bishops of the Protestant Episcopal Church.

At the least we may express the opinion that to "preach" a "sermon" in a church is "officiating" within the meaning of Canon 19.

BOTH England and France have reached a state that invites dire forebodings for their respective national Churches. In the former, the inevitable and long expected, though long delayed, collapse of the Conservative ministry, has brought into power in the government a group of men most of whom are, quite naturally (from the English point of view) hostile to the Church or at least to the Church as an "establishment." To us in America it seems strange that the Conservative party in England, when in power, seems never to appreciate the peril to the temporalities of the Church that would be involved in a hostile disestablishment. Disestablishment without disendowment, such as was legally effected in Virginia at the American Revolution, seems foreign to the policies of both parties. The Conservative insistence upon the maintenance of a *status quo* which, however wise it may be in theory, is probably distasteful to a majority of English voters, seems simply to invite the rough-and-ready "re-

forms" which the Liberal party is thirsting to inflict. A ministry with Sir Henry Campbell-Bannerman as premier makes Americans extremely thankful that their Church is not dependent upon politicians for the nomination of Bishops.

And in France, the evils vaguely feared in England are now accomplished. The American daily papers have been singularly unfair in their statement of what is involved in the Separation act that became law last week. If it involved merely "separation" between Church and State as its title implies, Americans might well congratulate their fellow republicans on taking a step that seems to us to be involved in the very nature of republicanism.

But it does not. The Concordat of 1801, which is now abrogated, has enabled France to give a century of comparatively just dealing to the Church, after acts of aggression and spoliation had been consummated. The property of the Church had been seized by the State at the Revolution. The Church was powerless to support any part of her work, which permeated into every village of France. The State refused to give back the property stolen—a larceny far in excess of that which Henry VIII. committed in England; but a settlement was effected by means of which the State paid interest on the stolen property, in the form of salaries to the clergy and other support to the institutions of the Church—a settlement not altogether satisfactory, but far more just than any redress offered by Queen Mary in England after her succession to the throne.

When, therefore, our papers merely say that under the present act, the "State will no longer pay the clergy," they are stating a half truth which creates an entirely false impression. The French government has never paid the clergy, except out of the proceeds of property held by the Church for the purpose, and then seized by the State. The State is repudiating an obligation as sacred as any that can devolve upon a government. The distress that must fall upon the Church at once can hardly be realized here, where conditions are so different. Even the fact that to some extent the French clergy have, by their unwise attitude toward the government, brought this upon themselves, cannot and ought not to stand in the way of sincere sympathy toward them on the part of other Christian people.

May sufficient wisdom be given to the Church and to the State in England, to keep them from a like severe trial!

CHRISTIAN citizens owe to the Governor of Vermont an expression of appreciation for the firmness with which he permitted the law to take its course last week, in the execution of a woman who had been found guilty of a murder in which no element of atrocity was lacking. It is indeed a revolting thought that a woman should perish upon the gallows; but a woman who commits crime against her womanhood quite as truly as against her victim, renders her crime so enormous that for the protection of all womanhood, the severest penalty of the law must be inflicted.

Nothing outside of hell is quite so bad as a bad woman; nothing quite so revolting. It does not speak well for American love of justice and American common sense, that the hysterical appeals to the Governor for relaxation of the law's just penalties should have been made on so large a scale.

That Governor Bell was strong enough to disregard them and to do his duty, is decidedly to his credit.

ANSWERS TO CORRESPONDENTS.

C.—"If the celebrant, instead of laying his hands on all the bread at the words of consecration, simply picks out one wafer, and, with back to altar, performs his manual acts upon that wafer only, are the other portions consecrated?" Probably not.

KANSAS CITY.—We are unable, after consulting with experts, to tell what is the meaning and source of "E" as used for designation of a parish name in the Office of Institution. Can any reader tell?

CATHOLICUS.—Your question was referred to one who had spent more than fifteen years in the Church's missionary service in India, and he states that it is utterly untrue that Lutherans or other Protestants from the denominations are there "accorded the privileges of a priest of the Church," or "invited to interchange at public services."

The Latest.

GRAND RAPIDS, Mich., Dec. 12.—The Rev. Dr. John N. McCormick is elected Bishop Coadjutor of Western Michigan on first ballot.

ENGLISH "REPRESENTATIVE CHURCH COUNCIL" IN SESSION

Determines Upon Membership and Scope of its Action

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 28, 1905

THE Representative Church Council—I will let the title pass, though the representative capacity of the R. C. C., as at present composed, is ridiculously inadequate in respect of the Church as a whole—met at the Church House, Westminster, last week, the three days' session, the proceedings whereof were open only to representatives of the press, beginning on Wednesday. The Archbishops of Canterbury and York were both present as joint Presidents of the Council, the Primate being chairman. The Council met to consider the Report of the Committee on the drawing up of the Constitution and Standing Orders for the Council appointed by the Presidents in accordance with resolutions of the Council at its first meeting in July of last year. Those who accepted the appointment in this connection were the following: The Bishops of Winchester (chairman in the absence through illness of Lord Salisbury), Birmingham, Newcastle, Ripon, Salisbury, Southwark, Wakefield, the Bishop Suffragan of Hull, the Deans of Canterbury and Chester, the Archdeacons of Durham, Leicester, and Worcester, Chancellor Worledge, Lords Salisbury, Cross, and Hugh Cecil, Sir Lewis Dibdin, Mr. E. P. Charlewood, Mr. P. V. Smith, and Mr. W. S. De Winton. After prayers said by the chairman, his Most Rev. Lordship opened the proceedings with some remarks of a business character. The Bishop of Winchester formally moved the adoption of the draft Constitution of the Council. The committee recommended that the Council should consist of three Houses, the members for the time being of the Upper and Lower Houses of the Convocations of the Provinces of Canterbury and York and the Houses of Laymen of the two Provinces. The proposed Constitution further provided, *inter alia*, that nothing should be deemed to be passed by the Council which had not received the assent of each of the three Houses; except in the case of a question of procedure, which should be decided by a majority of the whole Council. Upon the introduction of the said resolution something of a breeze was created in the House by the DEAN OF RIPON moving the following amendment:

"That, inasmuch as the purposes for which it is proposed to establish a Representative Church Council have not been defined and no statement has been made of its relations—(1) to the national organs, (2) to the general well-being of the nation, it is premature to consider the details of its Constitution till some clear and full statement be made on authority in reference to these matters."

The Dean was plainly laboring under considerable excitement, and spoke, as was to be expected, strictly from the standpoint of a nationalist in religion. The whole body of the "Christian nation" under King and Parliament was his only possible conception of the English Church! He wanted to know by what authority they were assembled there. What they were doing was not to establish a Church Council, but to form one for "establishing a sect." The Council would be entirely under the domination of the clergy, and that was "contrary to the progress of the human mind." The House for the most part, including the Primate, seemed exceedingly bored by the Dean of Ripon's speech.

The BISHOP OF WINCHESTER, in dealing with the amendment, said in effect that the R. C. C. already exists, and, therefore, the amendment was in principle out of order. LORD STANMORE, while as a Catholic dissenting from much which the Dean had said, felt bound to vote with the Dean. On a show of hands only seven voted for the amendment.

Discussion then took place on the several clauses of the Constitution. An amendment moved by the Archdeacon of Dorset sought to increase the representation of the parochial clergy in the Council; and this was supported by Prebendary Ingram and Mr. Boscawen, M.P., while opposed by Lord Hugh Cecil, M.P., Mr. P. V. Smith, Lord Stanmore, and the Dean of Canterbury. Those in opposition agreed that the parochial clergy were inadequately represented, but they urged, and perhaps on the whole cogently, that it would be unwise to introduce a system of representation different from that in Convocation. The amendment was lost by a large majority, and the representation recommended by the committee was agreed to.

Clause 10 of the proposed Constitution read:

"Nothing in this Constitution nor in any proceeding of the Coun-

cil shall interfere with the exercise by the Episcopate of the powers and functions inherent in them, or with the several powers and functions of the Houses of Convocation of the two Provinces."

To this that *enfant terrible* of Church assemblies, Canon Hensley Henson, objected, as he fancied he detected lurking therein the doctrine of Apostolical Succession—apparently his *bête noire*. After a brief discussion, the Canon withdrew his objection, and the clause was passed.

Clause 12 gave rise to one of the principal discussions of the Council. It provided that questions touching doctrine and discipline should be discussed and resolutions relating thereto be passed by the Council in like manner as in the case of other questions, but declared that any projected legislative measure touching doctrinal formula or the services or ceremonies of the Church, or the administration of the Sacraments and sacred rites of the Church, shall be initiated in the House of Bishops and shall be discussed by each House sitting separately, "and the Lay House shall either accept or reject the measure in the terms in which it is submitted to them and shall have no power to propose any amendment thereof." Mr. A. Riley moved, and Prebendary Villiers seconded, an amendment providing that all such resolutions should receive a majority of not less than two-thirds of each House, and that they should be subject to confirmation at a succeeding session. Mr. RILEY, referring in his speech to the Bishop of Chester's proposal for tampering with the Athanasian Creed and the Ornaments Rubric, quietly but very effectively observed that he considered the Bishop—sitting at the time close behind the speaker—as a "very dangerous person." The amendment was lost, but only by a narrow majority. Then followed a dangerous amendment proposed by Mr. BOSWORTH SMITH giving the Lay House a power of amendment—such as is possessed by the Lower House of Convocation only by prescription. Mr. Bosworth Smith's speech was more flowery than convincing. His lofty flights of eloquence and erudite excursions into Roman history and the history of Greek philosophy made rare fun for the House, which repeatedly roared with laughter; but such a rhetorical *tour de force* seemed rather merely declamatory considering the plain practical nature of the subject and that the Council was not a public arena of debate. He said that if the Council was to prove worthy of its name it must reject the "ultra-clerical spirit which inspired the clause." If laymen were to be denied the powers to initiate, or even amend, they would be "shadows, mutes, or at best echoes." The clause was "a slur on the laymen." SIR LEWIS DIBDIN held that the words to which Mr. Bosworth Smith objected were vital. To give the power of amendment would mean giving also the power of initiation. CANON TRENCH, in supporting the amendment, referred to the Irish Church. At this juncture a third amendment was proposed by Mr. F. WRIGHT, giving the Lay House power to suggest amendments, but not to have the power to vote upon them in the full Council. The BISHOP OF ST. ALBANS seconded it, and said it was useless to try to "gag" the laity. He referred to his attendance at the General Convention of the Church in the United States some years ago, and spoke with enthusiasm of the debating power of the lay members of the Convention. Mr. DE WINTON thought that the clause "held the balance between two different forces." The BISHOP OF BIRMINGHAM expressed an earnest hope that the Council would adhere to the original wording of the clause. If they took Christian history as a whole, they found that matters which were governed by such a phrase as "Word and Sacraments"—and in that would undoubtedly be included the putting forth of ecclesiastical and theological regulations—"were limited to the clergy." He hoped those laymen who wanted to interfere with this clause would remember that they "would run a great risk of wrecking the chance of arriving at any working principle as could only be arrived at by the plan of 'give and take.'" LORD HUGH CECIL, who opposed the amendment, said that it was quite true that in old days—"when people did not think so accurately, perhaps"—the clergy in this country joined with the Bishops in the power of initiation, and there was thus a traditional relation between the Upper and Lower Houses of Convocation. They were now organizing a new thing, and they wanted this matter so settled that they would not start "under suspicion." The BISHOP OF SALISBURY wished either to address the House or move the adjournment. He did not know why the House of Laymen should not be allowed to move amendments. The LORD CHAIRMAN, after stating that they must take great pains that it should not be said that this matter was "unduly rushed," announced that it being then a quarter past four, they would adjourn.

The question under discussion when the Council adjourned

on Wednesday was speedily settled when the Council resumed its sitting the following day. The BISHOP OF SALISBURY, who the previous day was prepared to support the Bosworth Smith amendment, had now become disillusioned in regard thereto, and proposed a clever amendment of his own, substituting for the last paragraph of Clause 12 the words: "and the Council shall either accept or reject the measure in the terms in which it is finally passed by the House of Bishops after that House has received the reports of such separate discussions." The object of this amendment was to preserve to the body which has the right of initiation the right of finally drafting the legislative measure, and to secure that in so doing it should adequately consider the results of the separate discussions in each House of the Council. On behalf of the Committee, the BISHOP OF BIRMINGHAM at once accepted the amendment, remarking that it would give the laity "the great opportunity of telling the Bishops what they ought to do," and the Bishops would have "the advantage of being able to sit still and do it." THE PRIMATE expressed a hope that the new proposal would be accepted by the Council, and SIR JOHN KENNAWAY appealed to Mr. Bosworth Smith to withdraw his amendment. This was accordingly done, as likewise Mr. Wright's amendment, and the Bishop of Salisbury's amendment was then adopted, as the quaint old phrase goes, *nemine contradicente*.

The House then proceeded to consider the proposed Standing Orders, and the 21 paragraphs were speedily agreed to in the form recommended by the Committee. I must now defer further report of the proceedings of the Council until next week.

Sister Georgina Sophia, of the Community of St. John the Baptist, Clewer, who before her profession was a Miss Hoare, deceased on October 23d, aged 78, left an estate which has been proved at £12,761. £2,000 of this has been bequeathed to the Society of St. John the Evangelist, Cowley St. John, Oxford.

The annual meeting organized by the London Junior Clergy Missionary Association, which is connected with the S. P. G., was held this year on Thursday evening, the 23d inst., at Exeter Hall, with the Bishop of Southwark in the chair. The speakers were the Bishop of Southwell, the Rev. W. J. Roxburgh, and Mr. George W. E. Russell.

The five English prelates to whom was entrusted the selection of a Bishop for the See of Adelaide, in succession to the present Bishop of Rochester, have nominated the Rev. A. N. Thomas, rector of Guisborough, Yorkshire. He was ordained priest in 1895, and was sometime an assistant curate of Leeds parish church.

The *Times* to-day states that the condition of the Bishop of Argyll and the Isles has improved during the last two days.
J. G. HALL.

THE CROSS IN THE CURTAIN.

(Lovers of Victor Hugo will recollect the Bishop who is described in *Les Misérables*, and who led a life of simplicity and self-abnegation that he might give his income to the poor.)

A curtain had grown old
From long o'ershadowing the chamber casement
Of that good Bishop, who, with self-abasement,
Bestowed in alms his gold.

When, finally, a rent
Made evident its need of reparation,
Deft fingers to the task of emendation
Their skill and patience lent.

The tapestry replaced,
Behold! a cross concealed all imperfection.
Those subtle threads while weaving a correction
That sign supreme had traced.

The Bishop, smiling, saw
Such revelation unto him was pleasant.
To this meek saint the cross was omnipresent
And he fulfilled love's law.

O sweet, inspiring thought—
The potency suggested by that symbol!
Through humblest means—a needle and a thimble—
Is reconstruction wrought.

Though in life's warp and woof
Exist frail strands that evil may dis sever,
Yet heavenly grace against all sin is ever
Invulnerable proof.

Thus we, in every loss,
With help divine may mend life's broken stitches,
Conform our way to Christ's, and learn the riches
And glory of the cross.

MARY E. M. RICHARDSON.

AUSTRALIAN GENERAL SYNOD

Quinquennial Session Held in Sidney

MANY SUBJECTS ARE UNDER DISCUSSION

October 27, 1905.

THE eighth session of the General Synod of the dioceses of Australia, Tasmania, and New Guinea, which meets once every five years, was held in the beautiful city of Sydney, beginning on October 3d and ending October 12th. The gathering together of some 170 delegates, clerical and lay, from the twenty dioceses now existing in Australia, filled the chapter house to its utmost capacity. Out of the twenty Bishops, sixteen were present, three absent owing to impaired health; the Diocese of Adelaide yet being without a Bishop.

The proceedings began with procession, choral service, and Holy Eucharist; the preacher being the Archbishop of Brisbane, who gave a quiet, thoughtful sermon on the besetting sins of the race. In the afternoon, the Primate, Archbishop Smith, delivered his synodal address, which took up most of the afternoon sitting. It was mainly a summary of events which happened during the past five years.

After a few preliminaries, such as appointing clerical and lay secretaries and chairmen of committees, the gathering adjourned for tea, to meet again in the evening, and so on each day.

The gathering was unique; the Church's best men, picked for experience and ability, gathered from every part of the continent. The scene, too, was brilliant. The Bishops sat upon a raised dais on each side of the Primate, who wore his doctor's robes. The two Archbishops sat to the right and left of their senior Archbishop, clad in ermine and scarlet. All the Bishops wore robes, some of them having on purple cassocks. Most of them wore their pectoral crosses, whilst in the body of the hall were gathered round their tables the clerical and lay representatives. Those who were doctors of divinity wore their academic dress. Aprons and gaiters predominated among the clergy. One diocese, that of Bathurst, sent all Archdeacons (six) as its clerical quota. The laity produced senators, baronets, judges, lawyers, squatters, and leading commercial men.

The Synod did not lack for speakers. Only some spoke too often, and, at times, too long. One eloquent divine present, an Archdeacon, was described as "a finished speaker who did not know when to finish." The pithy, short speeches, however, had most effect in deciding important matters.

The discussion that took up most of the Synod's time was that on the Athanasian Creed. The Bishop of Tasmania moved the following resolution:

"That this General Synod of Australia and Tasmania affirms the *ex animo* acceptance of the credenda of the *Quicunque Vult*, but in view of the minatory clauses and of the general character of the document, it is of opinion that constitutional means should be adopted for the omission of the rubric requiring the public recitation, and that the president be respectfully asked to forward a copy of the foregoing resolution to his Grace the Archbishop of Canterbury."

The Bishop of North Queensland desired the following addition:

"But having regard to the existence of a wide divergence of opinion among a minority of this Synod as to the best permanent solution of the difficulties connected with the use of the Creed in divine service, this Synod requests the Archbishops and Bishops to take further counsel at the next Lambeth Conference for the purpose of coming to a united decision upon a course of action as will be applicable to the whole of the Anglican communion."

This addition was rejected, as follows: Bishops for, 5; against, 10. House of Representatives for, 35; against, 69. The motion was then put, and voting was as follows: Bishops for, 11; against, 4. Clergy for, 41; against, 23. Laity for, 28; against, 13.

Another important matter which was carried through was, the establishment of a fund to provide for superannuation of Bishops and clergy and pensions to their widows and children. Its object is, to consolidate, if possible, existing diocesan funds, leaving the fund open to clergy of all the dioceses in Australia, and whose interests in the fund will not be interrupted by removal to another diocese. Another matter which provoked discussion, was a "determination" to amend the Constitution so as to enlarge the legislative power of the Synod to deal with certain defined subjects, such as (1) The constitution of an Appellate Tribunal and a Tribunal for the trial of Bishops; (2) framing general rules for the formation of new dioceses and provinces; (3) making rules for the confirmation and consecration of Bishops and election or appointment of Primates; (4) the general missionary work of the Church, etc. The Synod passed a "determination" repealing the right of veto by the Primate, but giving him a deliberative and casting vote allowing him to nominate a Bishop, to confirm the consecration of a Bishop. A committee was appointed to establish an Ecclesiastical Fire Insurance Society,

for the commonwealth, a large portion of the profits to be given towards payment of clergy premiums to the Clergy Provident fund. Another committee was appointed to meet the representatives of the Presbyterian Church of Australia to consider proposals for closer union. Also a committee to consider status of stipendiary lay readers.

Another important matter, well discussed, was the "Divorce Evil." Bishop Stretch moved: "That this General Synod of the Church of England in Australia and Tasmania deplores the increasing frequency of divorce with its results, the growing thoughtlessness with which the responsibilities of the marriage state are assumed, and the atmosphere of collusion and perjury which surrounds the divorce courts; it pledges itself not only to resist in every legal way any further encroachment on the purity and stability of the home, but on the grounds both of religion and statesmanship to endeavor by every possible means to recover a more healthy public opinion on the subject of Christian marriage."

To this motion an addition was made, as follows: "And also earnestly endeavor to obtain amendment of the marriage and divorce laws in the different states in the commonwealth." One speaker urged that to make it more concrete the Bishops should issue a pastoral dealing with this matter. In reply, the Primate stated that the Bishops were engaged in issuing an encyclical dealing with the question.

Another motion moved by the Bishop of Carpentaria, and carried, may be of interest to American readers—the colored race, in his mind, being Japanese. He moved: "That this Synod, while recognizing that it is lawful for a people to strive to prevent such an immigration of a foreign race, whether in peace or in war, as may threaten to upset the balance of their national life, desires to record its convictions that it is unreasonable to assume that the white man is necessarily and inherently superior to every race of another color. That this Synod also desires to affirm (1) That colored nations who are advanced in culture and civilization are entitled to a measure of respect similar to that which is presumably enjoyed by a white nation; (2) That with regard to the less advanced races, it is a Christian duty to afford them such protection and education as is due from the elder to the younger brethren in the great human family of God." This was carried unanimously and with applause.

A motion affecting colonial clergy was carried as follows: "That the time has arrived for such amendment of the Colonial Clergy Act as will remove the disabilities under which clergymen ordained in the colonies labor, and that the Primate be requested to ask the Archbishops of Canterbury and York to take the necessary steps to give effect to the same." It was also decided to invite the Archbishop of Canterbury to visit the Church in Australia.

A very agreeable interlude took place during the session in order to make presentations to the Bishop of New Guinea and one of his clergy. It so happened that the day commemorated the Bishop's birthday, and the Rev. S. Tomlinson's silver wedding day. Both presentations came from members of Synod. The Bishop was presented with a pectoral cross and chain, as "a symbol of Divine Conquest, the insignia of a devoted life and a pledge of future victories." Mr. Tomlinson and his wife, who have been fourteen years on the mission staff at New Guinea, were handed a purse of sovereigns to be used in securing home comforts, books, etc., to take back with them to New Guinea. Suitable replies were made, and the work of Synod resumed.

It was decided that the Diocese of New Guinea should be included in the Province of Queensland. A special provision was also made for New Guinea to be represented at this Synod. Besides Mr. Tomlinson, who was the clerical representative, New Guinea sent a full-blooded native as lay representative, who received special attention.

The Synod pledged itself to do more for mission work among the aborigines of Australia, many of whom still remain in ignorance and sin. A bill was passed better to consolidate the work of the Australian Board of Missions.

As the end of the second week of sitting dawned, the gathering began to thin out, many of the clergy had to get back to their respective parishes for Sunday work. A number of unimportant motions were withdrawn in order to terminate the session on the Thursday night, which sat late so as to finish up.

As is usual, Sydney was lavish in hospitality. All the delegates were billeted off, many to the Hotel Metropole, and some to high-class boarding houses, others to resident clergy and friends. On the Saturday afternoon a reception was given at the Primate's residence, Randwick, some few miles out of the city, where his spacious grounds were dotted for a couple of hours with many clerics and laymen, who, with their wives and lady friends, made a charming group. Every day during the Synod, there was an early celebration at St. James', so well controlled under the Rev. Canon Smith. Also at 1:25, short service with address by a visiting Bishop. These meetings were much appreciated and used by the members of the Synod. For the convenience of members of Synod who were too far from the Synod hall to go to meals, provision was made by the ladies of the churches to supply gratis, high tea in the Y. M. C. A. hall,

a convenience which was very acceptable to all, being close to the place of meeting.

The session on the whole was pregnant with good work. A good, solid foundation is being laid upon which the Church will rear itself to fine proportions in this sunny Austral land of ours. At least the members of Synod tried to lengthen her cords and to strengthen her stakes, and, I think, with fair success.

EDWARD G. HIGGIN.

TWO PRETTY DAYS IN MEXICO.

BY THE REV. L. S. BATES.

SOME one has said that no word of Scripture is ever seen on a tablet in memory of the Mexican dead. This may be true. Yet Mexicans have a living hope for their dead and prove their memories on two days of each year in a most beautiful manner. These days all All Saints' Day and All Souls' Day—Nov. 1 and 2.

On these days and on the day before, one may find various booths in the principal streets of any Mexican city. Each booth has much the same articles for sale. There are candles, all long, but of many sizes. Some of the larger candles are decorated with black paper. Others are decorated with blue. There are wreaths of all sizes. The Mexicans call them crowns. They are made of metal, or of paper, or of natural flowers. The colors used are black, red, purple, white, blue, and pink. Each wreath for the most part is made of one color. A few crosses of like colors and materials are also used. But the crosses are not so much in favor for the reason that every grave is marked with a cross and the wreaths are easily hung on these permanent crosses.

On All Saints' Day some of these articles find their way to the cemetery. Usually the smaller candles are burned on this day. From this we may suppose that the people hope that their dead are numbered with the saints. But not knowing, they will not be presumptuous. Four candles are generally burned at each grave. But in case of poverty, or distant relationship, two only are burned.

The great day is All Souls' Day. All the day long, carriages laden with people and with these offerings are going to the cemetery. Let us go, too.

In this cemetery we find more than a thousand people. Here and there are evidences of wealth and marks of pride. But not so in general. Here we find a poor crippled mother sitting by the side of her baby's grave. She had no wreath and no ornamented candles. But somewhere she had found a few natural flowers. These she scattered over the grave and patiently sat on the ground by the side of her precious grave while two small candles slowly ebbed out their life. Pushing on we find that this one pitiful case is multiplied into hundreds.

We turn our steps homeward. But at the gate we cannot get out for the crowds that are pushing in. When finally we are out, we meet hundreds upon hundreds all coming from the city and all bearing some token of remembrance for their dead. We confess that we have never seen anything that can compare with this beautifully general and generous remembrance of the dead. Memorial day in the United States does not reach some cemeteries at all and in most cemeteries it reaches but a few graves. But Mexico has memorial days that extend to all graves in all cemeteries.

Torreón, Mexico, Nov. 3.

WHEN you find that weariness depresses or amusement distracts you, you will calmly turn with an untroubled spirit to your Heavenly Father, who is always holding out His arms to you. You will look to Him for gladness and refreshment when depressed, for moderation and recollection when in good spirits, and you will find that He will never leave you to want. A trustful glance, a silent movement of the heart towards Him will renew your strength; and though you may often feel as if your soul were downcast and numb, whatever God calls you to do, He will give you power and courage to perform. Our Heavenly Father, so far from ever overlooking us, is only waiting to find our hearts open, to pour into them the torrents of His grace.—*Francois de la Mothe Fenelon.*

THE SUREST method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. God's will does not come to us in the whole, but in fragments, and generally in small fragments. It is our business to piece it together, and to live it into one orderly vocation.—*F. W. Faber.*

CHURCH HAPPENINGS IN NEW YORK

Interesting Session of Woman's Auxiliary

BRONX CHURCH CONSECRATED

The Living Church News Bureau
New York, December 11, 1905

AT the annual meeting of the Woman's Auxiliary held in St. Michael's Church on Wednesday of last week, Bishop Greer, who presided at the afternoon session, made an earnest address on The Responsibility of the Church to the Negroes of the South, and suggested that there should be formed a federation of the institutions of the Church now working in that section among the colored people, to the end that there should be no duplication of agencies, and that a paid agent, to represent all institutions equally, might be put in the field. Bishop Greer outlined the progress made by the negro race in this country in one generation, which he considered remarkable. There is now, he said, great opportunity for the Church among this people, an opportunity which is being met, in a measure, along normal, industrial, and theological lines, by the Payne Divinity School, the St. Paul's School at Lawrenceville, and the St. Augustine School at Raleigh.

"But this splendid work," said the Bishop, "should be presented as a unity to the Episcopal Church. We have a Hampton Institute, a Tuskegee Institute; why should there not be a Church Institute for the negro?" Bishop Greer intimated that if the Church institutions could be federated into one large effort, there would probably be found money with which to support an agent who could represent the effort before the churches.

The meeting of the Woman's Auxiliary opened with a celebration of the Holy Communion, the sermon being preached by the Rev. William T. Manning, D.D. The meeting was a most successful one, both in point of attendance and in interest. At the midday session, the Rev. George Alexander Strong, rector of Christ Church, presented the cause of the Church Periodical Club as a valuable auxiliary in the work for missions. Another speaker was the Rev. H. St. George Tucker, of St. Paul's College, Tokyo, who outlined the plans being made for the first native Japanese diocese, and asked that his college might be aided to better buildings and equipment in order that it might do the work expected of it. The Rev. F. E. Lund of St. James' Church, Wuhu, China, also asked for funds for needed extension of the work, which is a memorial of the late Rev. Dr. E. Walpole Warren, formerly rector of St. James' Church, this city.

Miss Mahoney of the West African mission aroused great interest by her account of conditions in that field, where she said slavery was still existent. She has been suffering from African fever and was evidently ill and weak. She said that just before she returned to this country she had bought two girls for \$30.00; one was six and one seven years of age, and the elder had been wanted as a wife by an aged Mohametan. A woman of seventy, Miss Mahoney said, had begged to be bought in order that she might be saved from a worse fate. In this field aid is especially needed to provide education for boys. Mrs. James L. Truslow, Jr., diocesan treasurer for the united offering, demonstrated that if 10,000 women in the diocese would give one cent a day to the offering, New York's contribution at the next General Convention would be \$109,000. Other speakers were Miss Sorabji, who pleaded for the girl widows of India, and the General Secretary of the Board of Missions.

At the Church of the Ascension, on Monday evening of last week, was held the first of what is expected to be a series of concerts devised for the entertainment and uplift of the poorer people of the great city. The idea originated with Mr. Cleveland Moffett, a local writer, and he has secured the coöperation of the rector of the Ascension, the Rev. Percy S. Grant, the Rev. Dr. E. M. Stires, and other leading clergy. Similar concerts are planned for St. Thomas' Church, the Church of the Holy Communion, and several of the denominational churches. The movement is in no sense a religious one, and is designed, as Mr. Moffett explains it, to give poor people an evening of good music by utilizing churches and fine organs on evenings when they would otherwise be silent. It was decided at the outset that no religious service, however brief, should be made a part of the programme, as it was felt that the success of the plan, the reaching of the people most in need of the ministrations of good music, would be jeopardized if there were anything which suggested "proselyting." The programme at last week's concert in the Church of the Ascension included several num-

bers classed as "religious," but they were rendered not for that reason but because they are good music.

Mr. Moffett's plan has the hearty endorsement of Bishop Potter, who wrote that he would "be glad to coöperate in any undertaking that seeks to open the doors of our churches, and to give to those who seek refuge in them from the noise and glare of a great city, wholesome and inspiring musical ministration." The audience is secured by the distribution of tickets among the people who are absolutely disbarred from attending paid concerts. Those who could pay do not receive tickets. The movement is not for them. The experiment is being watched with great interest by those in Church and in musical circles. The audience last week was large and well mannered, showing a marked appreciation of the music and those who furnished it.

On the Second Sunday in Advent, Bishop Greer consecrated the new building of St. George's Church, Williamsbridge. The church is in the Bronx Borough and has long been a mission of the Archdeaconry. The crypt of the new building has been used for services for some time, but has been inadequate for the needs of the mission. The new church, and the rectory



ST. GEORGE'S CHURCH,
WILLIAMSBRIDGE, NEW YORK CITY.

which is built as a wing of the main building, are gifts to the Archdeaconry from three ladies of Grace parish, who acted through Archdeacon Nelson. The new buildings are of frame construction, of a style both Churchly and appropriate for the semi-suburban surroundings, and will afford the work accommodations which have long been needed. The Rev. F. N. Strader is minister in charge, and it is understood that he is to be made rector when the mission is organized into a parish.

The Rev. Appleton Grannis, who has been for three years assistant to the Rev. Dr. John P. Peters at St. Michael's Church, has resigned that position and accepted appointment as senior assistant to the Rev. Dr. Mann at Trinity Church, Boston. The former assistant at Trinity Church, the Rev. E. S. Travers, was recently made chaplain of the United States Military Academy at West Point. The Rev. Mr. Grannis, in addition to his work at St. Michael's, has been acting chaplain at Columbia University since the resignation of the Rev. Dr. George R. Van de Water. Before coming to New York he was rector of St. Peter's Church, Essex Falls, N. J. He was graduated from Columbia University and from the General Theological Seminary.

SURRENDER.

Some sigh for fame and honor; some
For power o'er the minds of men;
While others, to the life and drum,
March gallantly to the front; and then
Some souls there be that barter all
For riches;—vain reward.
The glories of this world must pass,
Despite the grasping horde,
Ambition, strife, and avarice—
Ignoble passions, all.
Enough for us, simply to live
Obedient to the call
That Heaven sends to all the sons of men:
To conquer self; to lift the fallen; strong
In Him whose promises are sure. For when
We know the victory must come ere long,
Our light affliction's but a passing wave;
Our cup of thankfulness a true joy fills;
We lift our hymn of praise to Him who gave
The eternal rocks—the everlasting hills.

B. L. L.

SPRINGFIELD DIOCESAN SYNOD.

SPRINGFIELD, Ill., December 7.

BEAUTIFUL weather was given for the assembling and sessions of the twenty-eighth annual Synod of the Diocese of Springfield, which convened in the see city on Tuesday and Wednesday, December 5th and 6th. It was like the reunion of a large family, and one of the most harmonious and delightful Synods ever held. The entire working force of the clergy, with one exception, was present, and a large proportion of the parishes and missions was represented by lay delegates.

The Bishop Coadjutor had arranged for four celebrations of the Holy Eucharist on each day of the meeting, the object being to allow as many of the parochial clergy as possible to celebrate at the altar of the pro-cathedral.

The opening service was, as usual, the choral celebration by the Bishop of the diocese, on Tuesday at 10 o'clock. The Bishop of Chicago was to have preached the opening sermon, but, to the great regret of the Bishop and disappointment of the members of the Synod, he was prevented at the last moment by illness, from attending. The Bishop Coadjutor took his place, and delivered a most helpful sermon from the text: "And I if I be lifted up will draw all men unto Me," his subject being the call to the upward and higher life.

The business session of the Synod was called to order immediately at the close of this service by the Bishop and organized by the election of a secretary and treasurer. The Rev. John Chanler White was nominated for secretary, but declined the nomination on account of the pressure of increased parochial duties. The Synod passed a resolution of regret that he could not accept the office and of thanks for his efficient work during the past few years, and then elected the Rev. Payson Young of Springfield. Mr. John F. Cadwallader was re-elected treasurer. The first day's sessions were devoted to routine business, receiving of reports and the discussion of the report of the Board of Equalization regulating assessment for the support of the Episcopate, and Diocesan Missions. The report of the treasurer of the diocese showed that while a thousand dollars more than ever had been received for this purpose, still there was a deficit of about \$450, and that the Bishops had not been paid their salaries in full. The report of the treasurer of the Board of Missions was much more encouraging. It showed that a larger amount than ever had been received for diocesan missions, that the missionaries had been paid in full, and that there was a balance on hand of \$600. I cannot refrain from saying that this result is largely due to the faithful, efficient, and able work of the treasurer, the Rev. Johannes Rockstroh, who, since he took charge of that department, has showed a balance on the right side every year.

On Tuesday, a missionary meeting was held in a public hall, a new departure, and addresses were made by Governor Deneen, the Rev. Alexander Allen, Archdeacon Roland, Rev. W. H. Mitchell, and the Bishop Coadjutor. The meeting was largely attended and was quite successful.

On Wednesday, Bishop Seymour delivered his annual address, and the morning session was devoted to the amendment of the Constitution and Canons of the diocese suggested in the report of the committee on Canons.

THE BISHOP'S ADDRESS.

The Bishop's address treated of the relations of the Church toward Protestantism. He defined the relation as "closer than that of members of a crowd, who jostle one another on the highway, and in the public square. The ties of kindred, and the bonds of matrimony often unite us. The same home frequently shelters us. We are fellow-citizens, and share largely in the same privileges in school and college. We are associated in the countless walks of domestic, social, business, and professional life, and for the most part we are choice companions, and we know not, and ought not to know any difference or inequality between us in these relations." Our attitude toward those brethren ought to be that of love. "Our brethren are our next neighbors, often nearer than neighbors, 'bone of our bone, and flesh of our flesh.' Our profoundest love should be for those nearest to us, and identified with us." Our position toward them is that we are trustees of God for them; for all mankind, as well as for ourselves. The Church is a kingdom, and as such has an historic life. The Bishop traced the history of the Church from Pentecost and the method whereby the succession in office was continuous from the first. He then differentiated the corporation theory of the Anglican communion with the absolute monarchy of that of Rome. Our duty is to carry the trust for our Protestant brethren until such time as they desire to become fellow-trustees with us. He then treated of the recent sad incidents, both in Church and State, which show so low a sense of national and of ecclesiastical honor. "It is bad enough," he said, "to make a decent man hide his head in shame, when the Senate of the United States is smirched by the dishonesty of certain of its members, when the hitherto most reputable of our families in the great foci of our boasted civilization, by their misdeeds bring into current use new terms to describe their crimes, such as graft, high finance. This is surely bad enough; but is it not worse, vastly worse, when the professed ministers of truth and righteousness at our own altars openly avow that they are destitute of integrity, truth, and honor? Who repudiate with scorn and

tempt their pledges, vows, and subscriptions?" "Such," he said "is practically the position of many in the ranks of our ministry. Such men are under a fearful delusion to believe and act a lie."

"The sins of cheating, fraud, bribery, corruption in business, run up to and into disloyalty to honor and truth in the priesthood of the Church. The latter are the worse sinners, because they clothe themselves with the raiment of Satan, while they stand in the bright light of God's Presence in the pulpit, at the font, and the altar. 'O tempora, O mores!' when even priests are notoriously guilty of disloyalty to their holy trust, and seem to rejoice in their iniquity. It may be a man's misfortune to lose his faith, and he deserves our pity; but it is his own fault, his own most grievous fault, when he casts away his morality, and he deserves our reprobation. We pray for better times, for genuine manhood, for fidelity to truth; most of all we yearn for integrity and honor in the Priesthood. It fills us with dismay when men in Holy Orders seek by deceit, evasion, and falsehood to remain where they know that they have no right to be. It excites our loathing and disgust, where men deny in print the first principles of the Christian religion and yet have not the manhood to withdraw from the ministry of the Church of Christ, which they dishonor. It occasions our astonishment, when fellow-priests read their blasphemies, and yet affirm in an official capacity that such utterances are consistent with a man's remaining an accredited ambassador of Christ. 'O tempora, O mores!' May God help us, since vain is the help of man."

LITTLE LEGISLATION.

The proposed amendments of the Constitution are slight, the most important being the change of the day of meeting of the annual Synod from Tuesday to Wednesday of the first week in December.

The amendments to the Canons are quite numerous, and some of them important. The most important is the Canon increasing the number of the lay members of the Board of Missions from three to six and making it obligatory for missions and dependent parishes to pay to the treasurer of the Board of Missions the amount assigned to them for the support of their priests and all contributions above actual running expenses, and not specially assigned. The Board of Missions thus becomes responsible for the payment of the missionary's stipulated salary, and he will receive his check monthly or quarterly as agreed; so that it is assured that hereafter no missionary of this diocese will fail to receive his salary promptly and in full. The canon is clearly a great gain and it is hoped will go far towards solving the problem of frequent changes among the clergy of the diocese.

The Bishop Coadjutor delivered his address on Wednesday afternoon—an address replete with kindly suggestions and advice to clergy and laity.

Two new parishes were admitted into union with the Synod: St. Andrew's, Paris (the Rev. W. S. Simpson-Atmore, rector), and St. Paul's, East St. Louis (Rev. John C. White, rector).

The Standing Committee was reelected. Just before the close of the Synod, the Hon. Bluford Wilson offered the following resolution, which was adopted by a rising vote of the Synod:

"Resolved, That this Synod notes with sincere thankfulness to Almighty God the good health of the Bishop of the diocese, that his mind is as clear and his voice as strong and eloquent as ever. It desires to place on record its deep and tender affection for the Bishop, its inexpressible gratitude for the almost twenty-eight years of faithful, courageous, self-sacrificing, and eminently successful work that has marked his episcopate and given to the Diocese of Springfield a name and place high in the Church of God throughout the world. And it heartily prays God to spare its Bishop to carry on for many years yet the work of the diocese to which he has devoted his life and on which he has bestowed his heart's best love."

On Wednesday evening, Bishop and Mrs. Seymour tendered the members of the Synod and their friends a most delightful reception at the Bishop's house.

J. C. WHITE.

MISSIONARY REMINISCENCES OF THE FARTHER WEST.

BY THE REV. H. B. HITCHINGS.

I WAS deeply moved by the pathetic story you have told of a certain Bishop's unsuccessful visit to the Board of Missions in New York. I know not to what Bishop you refer, but I do know of several of our Western Bishops, not of the Middle West, but farther on toward the setting sun, whose hearts have ached and whose souls have been filled with anxiety and grief, because of the many promising openings for the Church that must be neglected for the want of men and money to undertake the work. It was my privilege to be in the far West, not as a missionary, but as the rector of a self-supporting parish in very early days—I had almost said, before the days of Bishops, for but one Bishop had ever been to Denver in 1862, and he for only a short stay. There he found a parish organized by laymen, so far as it could be organized legally and canonically without a Bishop, with an aged clergyman, who happened to be upon the ground, cared for by his sons, acting as rector until some younger man could be found to carry on the work. In his short stay, the Bishop organized the laymen of an important

and growing mining camp into a self-supporting parish, and went his way to the East to secure a rector and to tell of the glorious opportunities opening for the Church in this mountain region. It was, indeed, a day of small things; there were but few towns and ranches and mining camps, widely scattered and all but sparsely populated, but there were grand promises for future growth which have since been realized.

This huge region of Colorado was but a small fraction of this Bishop's vast jurisdiction. We think with amazement now of Nebraska and Colorado and Wyoming and Idaho and Utah and New Mexico forming but one diocese, with no railroads and with scarcely any other roads but Indian trails to guide one through it. It is but little to be wondered at that the then Presiding Bishop, Brownell, should have greeted the elder Bishop Talbot as the "Bishop of all out-doors." I know as no other can of the burdens carried by Bishops Talbot and Randall in those early days, and of the sorrows that filled their hearts because of the utter impossibility of doing the work assigned them by the Church. For several years before Bishop Randall assumed charge of Colorado, it was my custom to leave my parish in Denver for a month or more in the summer, and at my own cost, on horseback, over scorching plains and up mountain trails, not infrequently in snowstorms and over snowbanks, sleeping upon the ground with a saddle for my pillow and its blanket for my covering, would I visit the settlements and mining camps of the territory, and give to the people the only religious service they had for the entire year. Never can I forget how cordially I was greeted, and how almost every man, woman, and child of the settlement would be present at the service with devout mien and reverent attention.

Thus, it was my privilege in some measure to prepare the way for Bishop Randall's work, and for three years did I accompany him in his long and fatiguing journeys, oftentimes our life in peril from accidents on the way. Horses will get frightened and run, and wagons will break down in dangerous places, even though Bishops and priests be on good intentions bent. I know not how much aid Bishops Talbot and Randall received from the Missionary Board. I never heard them complain that they did not receive their share of the offerings given by the Church for missionary work; but I do know their share was not enough even to begin some of the work before them; they were compelled many times, to their great grief, to leave their dioceses and go to the East and gather funds to meet their obligations. I have been told, though I cannot vouch for its truth, that Bishop Randall's death was the result of overwork at manual labor, really turning himself into a beast of burden by carrying upon his back boards and lumber for the building of one of his diocesan schools. He had no money to pay other hands to do the work.

It has been my good fortune to be intimately acquainted with many Bishops of organized dioceses and missionary jurisdictions, and some of them have told to me their troubles and sorrows. The public have never known the self-denials they practised, the arduous labors they performed, the anxious hours and sleepless nights they passed, with the care of all the churches upon them. Our line of Bishops, from the beginning, has been one of noble, self-sacrificing, uncomplaining men, not called to endure the "forty stripes save one," or to be thrice beaten with rods or once stoned as was St. Paul; the age in which we live is different; but called to fatigues and pains of body and anxieties and worriments of mind, no less humiliating and hard to endure.

Read the story as told to-day of the manifold labors of our Missionary Bishops and others in the *Spirit of Missions*, a publication that should be in the hands of every communicant of the Church, and tell me if these men, some under the blazing sun of the tropics, others in the frozen regions of the North, and others scattered over the vast plains and mountains of our Western country, laboring with their own hands, some of them, to build the buildings needed for their work, and tell me if we have not a band of heroes of which the Church and world may be justly proud. Not a complaint does one of them utter of the hardships they endure or the self-denial they practise, nor would they lessen in one iota their individual exertions. All they ask for is additional men and money to carry on the work before them.

The mitre, though attractive to some, and glittering with gems upon the outside, proves too often to the wearer but a crown of piercing thorns. But such, perhaps, is what the Master intended. Brave, indeed, is the man who has the faith and courage and love for his Master and fellow-men to undertake the work.

CHURCH STUDENTS MEET IN CAMBRIDGE.

THE nineteenth annual convention of the Church Students' Missionary Association drew to Cambridge, Mass., more than one hundred young men and women, a good proportion of whom were accredited delegates, and the remainder speakers, officers, and guests. At one of the business sessions held on December 6th at Phillips Brooks House, Harvard University, the presiding officer was the Rev. Arthur P. Hunt of the General Theological Seminary; and at the second day's business session Mr. H. McF. B. Ogilby of the same institution occupied the chair. Between business sessions there were interesting meetings at which some good speakers were heard.

In the report of the executive committee it was noted that the suggestion for greater union has resulted in simplifying the work in the colleges so that several organizations shall not be duplicating the work. This idea of duplication of methods cropped out several times during the convention, and when Mr. ROBERT H. GARDINER, president of the Brotherhood of St. Andrew, on the following day, attempted to tell what his organization has been doing in the colleges and suggested that a coördination of purpose was one of the things most needed in college life, for the many individual efforts of the various societies in and out of college are apt to result in confusion and lack of efficiency, several gentlemen were brought to their feet to defend vigorously individual efforts of separate organizations. One of these was the Rev. HARVEY OFFICER, Jr., of Princeton, who is in charge of the religious work among Churchmen in the university there, and who advocated local self-government on the part of college Churchmen. One hears too much of chapter organizations, he said, and he strongly objected to the interference of outside bodies in the spiritual work of the college. He believed that each college knows its own needs best and the most effective means of reaching results. After having given the matter the closest study he was convinced that mission study, at Princeton at least, was not in the line of a duty. The student who really was interested in missions would study the subject voluntarily. While approving of students affiliating with Church societies in a general way, he was not in favor of the formation of individual chapters.

The Rev. HENRY A. McNULTY, general secretary of the Association, also had a defensive word. He felt that the work of the association in colleges was misunderstood, and he repudiated the intimation as made by the previous speaker that there was any attempt to "butt in," as he expressed it. He did not recommend the formation of chapters where conditions did not warrant, but he did feel that the mission work of the Church should be pressed home, the missionary aspect made more personal. In some strong colleges the students were keenly alive to the needs of the Church; in other weak ones, the students needed to be lifted up to their responsibilities.

An address which contained some food for thought was that of VICE-PRESIDENT OGILBY. Mr. Ogilby first took occasion to outline the work of the Harvard Mission, which (quoting from its last report) "is a movement the purpose of which is a realization among Harvard undergraduates and alumni of greater activity and interest in Christian service abroad." Its aims, he said, are, briefly, the creation of a unifying spirit among all Harvard men (under any communion whatsoever) now in the field, the sending out and preparing of more men for the cause of missions (incidentally noting that the mission is pledged to furnish twenty men before 1909), and the fostering by various means of a missionary spirit in the University itself. He stated that the movement is supported by some of Harvard's best men, and that President Roosevelt is chairman of the advisory committee. The work of the mission, he noted, is more or less typical of what is being done in others of our colleges.

Referring to the individual endeavors which are a part of every college whose movements are almost identical with the purposes of the Church Students' Missionary Association, Mr. Ogilby said:

"And so the college Churchman asks, what is the relation of the Church Students' Missionary Association to these various movements? Must these organizations work independent of each other? 'Which shall I support?' he asks. And when the choice lies between a—to him—intangible and scattered organization of which he knows little, and a specific work going on before his own eyes, presented by the men he knows, he will, nine times out of ten, place his duty to his college before his duty to his Church. In plain words, the tendency of the college man is to support his own college activities rather than the Church Students' Missionary Association. What shall be our relation to the missionary work of the College Christian Associations? the college man asks again. What is our attitude toward the great student volunteer movement? Surely here is a problem worthy of our consideration.

"The Church Students' Missionary Association cannot appeal to the men of our colleges as it does to the students in the theological schools. The college life is more complex, the men see and come in contact with multifarious and varied interests. They cannot choose, perhaps, from the multitude of opportunities, and so they do nothing. They let the opportunity go by, or is it the opportunity which allows them to pass? The college man will lend a ready ear to the appeal of our cause. But with the complexity and many-sidedness of a great university life about him, you hear him ask for practical results, for a simpler, more definite method of work. He may realize the justice of the appeal, he may feel his obligation as a member of the Church, but sooner or later he will ask: What practical good

am I receiving from the Church Students' Missionary Association? Not only will he sooner or later ask it, he is asking it now." . . .

After enumerating some of the leading colleges and their ratio of Churchmen, he said:

"These institutions are the feeders for the theological schools. These colleges contain the future missionaries of our Church. These universities contain the future constituency of educated business and professional men to whom the cause of missions will one day appeal for support. The task of interesting and educating these men in missionary activity is a tremendous one, but it is a task which well fulfilled will be of inestimable value to the cause we strive for.

"What does the college man want of the Church Students' Missionary Association? What criticism has he to make of our organization in the colleges? How does he regard the various features of the work? The college man is crying for practical results in his religious and missionary work. Mere meetings with able speakers do not satisfy him—our great universities abound in strong speakers, they are fairly swamped with lectures. The college man is not stingy; but he dislikes to contribute his money for the running expenses of a machinery from which he receives no practical results. He is constantly called upon to help missionaries, frequently graduates of his own college. The call to the ministry he is constantly hearing through sources outside our association. With much truth he points to the fact that we have failed to supply him with any adequate means for mission study, in contrast to the numerous courses presented by the Student Volunteer Movement. Too much cannot be made of this point. The Church Students' Missionary Association does not provide its college chapters with adequate opportunity for the study of missions. The feature of our association which probably meets the unqualified support of the college man when once he is brought face to face with it, is the annual convention. Many college men can testify to the enormous value and efficiency of this department of the work. To the enthusiasm of these conventions is due a large proportion of the interest shown by the men of our colleges in the missionary cause of the Protestant Episcopal Church. And in this nineteenth annual convention we have a representation from which the enthusiasm, properly directed, may mean much to the college man and the Church.

"The opportunity lies open. It is plain that the college man is not satisfied with the work of the Church Students' Missionary Association. Other and conflicting interests absorb him. We have seen the magnitude of the opportunity to influence the college man. Can and will the Church Students' Missionary Association seize that opportunity?"

At one of the evening meetings the Rev. FR. SHIRLEY C. HUGHSON, O.H.C., spoke most interestingly on "The Open Door of Opportunity," during which he made the statement that though nominally a Christian country, the United States is not so in reality. There are two classes that need missionary work—the Negroes and the Mountain Whites (and it might be asked parenthetically: who know more about this latter class than do Fr. Hughson and his O. H. C. associates?). There is no work more important than that among the Negro, and upon the Negro question hinges the politics of the whole country. The mountain whites, he said, are ignorant according to modern standards; they know nothing of the world about them, and they remain the same as they were two hundred years ago. Though hard to reach, they are loyal once they have been brought into the Church.

One feature was the reading of a long letter from the Rev. D. T. Huntington at Ichang, China, who is supported by the Association. Then there were encouraging reports from the several college chapters, all of them pledging liberal support for this missionary as well as for the work at large.

In his report as general secretary, the Rev. MR. McNULTY found cause for encouragement in the marked growth of the mission spirit among the students of the various chapters. He had visited seventy-five educational institutions during the year, including all the chapters except two.

In his address at Sanders Theatre the last night of the convention, BISHOP LAWRENCE, the presiding officer, referred to the enormous amount of latent talent in the colleges and preparatory schools that could be utilized to advantage in missionary work. At one of the meetings in Christ Church the Rev. DR. ENDICOTT PEABODY, headmaster of Groton School, said that one of the chiefest ambitions of his life had been to send some of his students out into the missionary field. Boys were missionaries for good or for evil, and while they primarily were interested in their school, and to an extent in mission work at home, there was little disposition to show an interest in foreign missions, which was due partly to the little encouragement they received at home and to a general misconception of the work of the foreign field.

It was voted to hold the next convention at the Philadelphia Divinity School. These officers were elected: Vice-President, R. H. Lord, Harvard, 1906; Executive Committee for two years, the Rev. Arthur P. Hunt, the Rev. Everett P. Smith, and John W. Wood; for one year, the Rev. Harvey Officer, Jr., Francis H. Holmes, and John S. Rogers.

MAY WE not only be delivered from the outward act or word that grieves Thee, but may the very springs of our nature be purified!—*F. B. Meyer.*

OFFICIATING AND PREACHING IN THE EPISCOPAL CHURCH

By Those Not Licensed or Ordained to Minister in That Church

A CONSIDERATION OF THE LAW OF THE CHURCH ON THE ABOVE SUBJECT

Addressed to the Clergy and Laity of the Diocese of Minnesota

By THE RT. REV. SAMUEL COOK EDSALL, D.D.,
Bishop of Minnesota.

A STUDY of the vows taken by a Bishop at his consecration, as well as of the canons prescribing his duties, discloses the fact that it is his duty from time to time to instruct the flock committed to his care. These instructions may be either oral, or communicated through the medium of printing. They may take the form of pastoral letters to be read by the clergy to their congregations or of pastoral letters to the clergy only; or yet again they may be of a more informal character, such as editorials in the diocesan paper or pamphlets circulated for the information of the clergy and laity.

The purpose of the following pages is to acquaint the clergy, and such of the laity of this diocese as may read it, with my interpretation of the law of the Church on the subject of the "officiating" or preaching "in the congregations" of this Church, or at gatherings or occasions more or less in connection with this Church, by persons who have not received ordination as ministers, or license as lay readers, of this Church. I deem it my duty to make clear at this time my understanding of the law of the Church upon the above subject, because various accounts in the public press of my recent action in asking the Rev. Dr. Chapman to speak at St. Mark's Pro-Cathedral on the occasion of a mission service being conducted by Archdeacon Webber, have not been couched in terms of such precise accuracy, either in statements of fact or of inference as to the significance of my official action, as I deem to be necessary in any matter which may become of future legal importance as a precedent. It is my opinion that the incident of Dr. Chapman's appearance at St. Mark's, under the circumstances of that particular occasion, was of a most happy character; and that it has had a beneficial influence in promoting love and brotherly kindness among us and our fellow-Christians. It is also my opinion that my action in licensing the delivery of that discourse by him was clearly within my legal discretion as "the Ordinary," or Bishop of this diocese. I deem it my duty, however, to see that my action is not misunderstood or misconstrued, either by any in our Church who might be disturbed by the incident as indicating a precedent for laxity and violation of canon law, or by any who might suppose that a precedent had been established which would warrant them in inviting, at their pleasure, persons who have not been ordained, or licensed, to officiate or preach in the public services of this Church.

As some who may read this may not have access to the Canons of the Church, it may be well to print Canon 19, "Of Persons not Ministers in this Church Officiating in any Congregation thereof":

"No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers."

The following is an extract from a Pastoral Letter issued by the Bishop of Minnesota to his clergy on December 31, 1903:

"The law of the Church is to be found in the Constitution and Canons of the General Convention, in the Book of Common Prayer (which is a part of the Constitution), and, in any diocese, in the Constitution and Canons of such diocese. Wherever any matter is expressly covered by this written law of the Protestant Episcopal Church, whether by way of command or prohibition, our duty is clear, namely, absolute obedience. . . . In various places in the Prayer Book and Canons, however, direction is made that certain matters of doubt, or cases calling for the exercise of official discretion, shall be referred to 'the Ordinary,' that is, to the Bishop of the diocese in his capacity of an ecclesiastical judge or official interpreter of the law. These provisions in the written law of the Church are made in recognition of the judicial and governing power which has inhered in the episcopate since the time of the first apostles. The Bishop may not transcend the law. Wherever its express provisions are mandatory in character, he is as much bound by them as is presbyter or deacon. But within the cases of discretion expressly referred to him by canon and rubric, and also within that undefined sphere of cases not covered by express provision but which come within the purview of his episcopal discretion above referred to, the prerogative, and the responsibility of the Bishop to use his conscientious judgment as an impartial interpreter of the spirit of the law, and of the mind of the Church, are not fairly open to question.

"In some of the cases expressly referred to the Bishop by canon, he is safeguarded in the exercise of his duties by express provision as to methods of procedure, as by reference to the Standing Committee

or other counsellors; but in a large proportion of his duties, as, for example, those imposed upon him by his vow to maintain and set forward, as much as shall lie in him, quietness, love, and peace among all men, he is compelled to act quickly, relying simply upon his own judgment coupled with silent prayer for divine guidance. No Bishop, conscious of his many human imperfections, can hope to avoid occasional mistake and error of judgment. He can only hope that such may be few in number as compared to the vast array of perplexing problems in judgment and administration which are daily crowding upon his mind and heart, filled with that which cometh upon him daily, the care of all the churches. From what has above been said, it may be stated as a principle of Church law, that when a presbyter finds himself in a position where he either desires to do, or thinks that it may be his duty to do, something that may appear to contravene the exact letter of the law, or which is a matter of doubt, even though he may be confident that it is in entire accordance with the spirit of the law, he should, if the case is not one of such urgency as to require immediate action, refer the matter to the Ordinary for his godly judgment."

The Pastoral Letter then proceeded with a legal analysis of Canon 17 of Title I. of the former canons of the General Convention, which is the same as the present Canon 19; and admitted the ambiguity of the words "officiate" and "Congregation of this Church" as used in the canon. It stated, among other things, that "There can be no question but that the term 'officiate' includes the reading of the part directed to be taken by the priest or minister in any of the public services for which provision is made in the Prayer Book, especially when the same are held 'in the congregation.'" After discussing what may be understood by the phrase "in the congregation," the Pastoral takes up the question as to whether the word "officiate" includes the preaching of sermons and making of addresses.

The Bishop then ruled that, if by "a sermon" was to be understood the formal and authoritative exercise of the prophetic or teaching office in behalf of "this Church," in such a sense that the Church was officially responsible for the discourse, so that the laity would understand that they were being instructed in the name of and by the authority of the Church—such sermon would be included in the prohibition "to officiate." And this for the obvious reason that the Protestant Episcopal Church could not permit anyone to exercise official and authoritative functions in her name, unless such person were under her disciplinary control, and, as in the case of preaching, subject to her correction for any errors in doctrine. Thus, for example, preaching at a celebration of the Holy Communion, the Institution or Ordination of a minister, or any service where the Prayer Book provides that there "shall be a sermon," would be clearly contrary to law. The Bishop therefore ruled that, until some authoritative construction to the contrary had been given, he could not permit in his diocese what is ordinarily implied in the term "exchange of pulpits"—that is, the delivery of official and authoritative utterances in the name and on behalf of the Protestant Episcopal Church. Therefore at the regular services of the Church, like the Holy Communion or Morning or Evening Prayer, no person not having had episcopal ordination, or licensed as a lay reader to make addresses, could preach the sermon. Because to do so would, in the opinion of the Bishop, be to "officiate" "in the congregation," and fall within the prohibition of the canon.

The pastoral then proceeds:

"On the other hand, the custom of the Church has sanctioned the right of Bishops to permit the making of addresses upon certain exceptional occasions by persons not licensed or ordained to minister in this Church. Thus men and women, even without license as lay-readers, make addresses at missionary meetings, missionary councils, meetings of the Brotherhood of St. Andrew, meetings of the Woman's Auxiliary, and kindred organizations; and many of these are delivered from the chancels of our consecrated churches. Nor has the making of such addresses been always confined to the communicants of our own Church; as, to quote recent prominent instances, the addresses by President Roosevelt and Justice Brewer at the last Missionary Council, and the addresses made by Robert Speer, the distinguished secretary of the Presbyterian Board of Missions, at several of our Church gatherings. In all such cases the Bishop of the diocese in which the meeting is held gives his consent to the departure from the ordinary rule. It will be understood that the consent of the Bishop should always be first obtained.

The language of the above Pastoral Letter is quoted thus largely because it was officially promulgated in December 1903 as being the official interpretation by the Bishop of the law of the Church in the Diocese of Minnesota, as to the questions treated therein.

It will be of interest to add that when the Pastoral was issued, a copy was mailed to all the Bishops of the Church in the United States, and that I was informed by a number of our most learned Bishops, representing all schools of thought, that they agreed with the Letter as presenting an accurate and well balanced statement of the law of the Church on the subjects treated.

The principle underlying the distinction drawn between the regular function of preaching at the ordinary services of the Church, and the making of addresses, sermons, or discourses at certain special and exceptional occasions, under special license of the Ordinary, is to be found in the nature and purpose of such special occasions, and in the nature of the discourses ordinarily to be expected on such occa-

sions. The narration of missionary experiences, appeals to civic righteousness, exhortations to religious earnestness, and similar discourses, can be safely permitted by a Bishop, even though he and his examining chaplains have not formally tested the speaker's qualifications, and he acts simply upon his general knowledge of the speaker's character and reputation. Whereas, if the exchange of pulpits with those not episcopally ordained were to be permitted promiscuously, and become a frequent custom at the ordinary services of the Church, there would be extreme likelihood that some of our congregations might be exposed to hearing in their own churches attacks upon, or statements inconsistent with, the Church's doctrine of the ministry or sacraments or other points about which we are most careful to instruct our clergy before we ordain them and give them authority to preach.

During the most helpful and instructive special "Mission services" conducted by Archdeacon Webber in St. Mark's Pro-Cathedral, Minneapolis, Bishop Edsall, acting under the official interpretation of the law as above promulgated in 1903, gave his consent to an invitation to the Rev. Wilbur F. Chapman, D.D., to come to St. Mark's and speak to the people at one of Archdeacon Webber's mission services. Bishop Edsall was so thoroughly advised, not only of Dr. Chapman's eminence as a Presbyterian minister, his remarkable spiritual power as a preacher, and his freedom, even in revival preaching, from utterances foreign to the atmosphere of our Church, but of the fact that he could be trusted to say nothing on subjects upon which he might differ from the position of the Episcopal Church, that he most cordially joined in the invitation. Dr. Chapman accepted the invitation in the same spirit in which it was given; and, it is needless to say, fully justified the Bishop's confidence.

In order to form an intelligent opinion as to the legality or expediency of this occurrence, it is important to know the exact facts of the case. To read the accounts which have been printed in some papers, one would naturally draw the inference that Archdeacon Webber's services as the official preacher and missionary were dispensed with on the evening in question, and that Rev. Dr. Chapman took his place. That Dr. Chapman could have done this with wonderful spiritual power and acceptability, I have no doubt whatever. Whether it would have been legal, under the canons of the Protestant Episcopal Church, for the Bishop to have permitted or invited him to do so, need not be here discussed. All courts in deciding questions of law, in any case, simply do so on the questions raised by the facts before them. The facts in this case are as follows:

The Bishop and clergy of the Episcopal Church in Minneapolis, after conference with the ministers of certain other communions, arranged for "a sympathetic mission, coördinate with the campaign of evangelism." Dr. Chapman was the leader of the "campaign of evangelism." The Bishop appointed Archdeacon Webber to conduct "the sympathetic mission." These united mission services of the parishes of the Episcopal Church were being conducted in St. Mark's Pro-Cathedral, of which the Bishop is rector. Various courtesies were interchanged. Archdeacon Webber conducted with great acceptability a devotional service or "prayer meeting" of the workers of the "Campaign of Evangelism" at a Baptist church. The Bishop addressed a large meeting at a theatre, at which Dr. Chapman presided and received reports as to how the work was going on over the city. Mayor Jones, who had just earned our gratitude for his order closing the saloons on Sunday, made an address characteristic of this earnest Christian man and faithful official. Bishop Edsall was most kindly introduced by Dr. Chapman and received by the audience, and said among other things that there was "great need that the American people should be stirred to higher standards of righteousness in living, and that in the long run such standards could only be attained and maintained through the power of the Gospel of our Lord Jesus Christ, and with the help of the Holy Spirit. And I am proud to stand on this platform with two such men as Dr. Chapman and Mayor Jones, because, if I know my own heart's purposes, they are the same as their hearts' purposes, and in all their efforts to promote loyalty to our Lord and obedience to his laws, I am with them from the beginning to the end." The Bishop then told briefly of the success attending the "sympathetic mission" at St. Mark's, and said: "I am most glad that Dr. Chapman, among his many pressing burdens, can take the time to come and bring to us at St. Mark's his message of sympathy, encouragement, and good cheer." We asked Dr. Chapman when he could best come over, and he said he could give us fifteen minutes at eight o'clock sharp on the following Wednesday evening. The church was crowded at that time. We began our opening hymn a little before the usual hour. The Archdeacon introduced Dr. Chapman in a few well chosen words, and the latter then preached a brief but most helpful sermon on the need of a complete consecration of ourselves to Christ, taking as his text: "My Beloved is Mine, and I am His." Archdeacon Webber then recited the collects for SS. Simon and Jude, and for Unity, asking all the people to unite heartily in the "Amen," which they did with unusual fervor; the hymn, "Blest be the tie that binds," was sung, during which Dr. Chapman withdrew to go to his regular evening appointment, after which Archdeacon Webber proceeded with his prefatory doctrinal instruction, and then with his mission sermon, as usual.

In my judgment these facts speak for themselves, and the ques-

tion as to whether some other state of facts might have been equally within the law does not even arise for discussion.

Among the questions dealt with to some extent in the Pastoral Letter above quoted, were those connected with the invitations frequently received by our clergy to unite with other Christian congregations in religious services on Thanksgiving Day, and the Sunday nearest Memorial Day. Occasions of this character undoubtedly make a strong appeal to our desire to promote the connection of patriotic observance with a general and widespread recognition of Almighty God and the reign over our Nation of our Lord Jesus Christ. We want to do all we can to make and keep this a truly Christian nation. We realize that this is one thing about which all Christians (for the true Christian must be patriotic) are united. We also realize that the more openly this union of the Christians of our land can be manifested, the more powerful will be the influence which they can exert for purity in administration, desirable reform in legislation (as, for example, in laws concerning marriage and divorce), and for honest and impartial enforcement of the laws. There is no question about our desire to promote this union of Christians in patriotic observance. Indeed we want to promote Christian unity in all ways. But we rightly feel that there is now actually existing more of unity among Christians on patriotic lines, than in other respects; while we feel that the need for unity among us as Christian citizens, in order to promote national welfare, is pressing upon us even more intensely than the need for unity in any other relation. Admitting our yearning and heart's desire in the above respects, it only remains for us, as clergy and laity of the Episcopal Church, to consider: (1) What is lawful; (2) What is expedient.

I have previously expressed my judgment that the terms of Canon 19 prohibit any persons not episcopally ordained or licensed from reading the portions of the service directed to be taken by the minister at any of the regular services of the Church as appointed by the Prayer Book; as to do so would be to "officiate" "in the congregation." I have also expressed my conviction that if by "preaching a sermon" were to be meant the delivery of a discourse under such circumstances as made it an exercise of the formal prophetic or teaching office of the Church—an official declaration in the name of and by the authority of this Church—such "preaching of a sermon" would be to "officiate" "in the congregation"; whereas it would be possible for discourses, whether termed addresses, exhortations, or (as in the amended Canon concerning Lay Readers) "sermons," to be delivered under such exceptional circumstances that they were not set forth as the exercise of the official teaching office of the Church, and hence might be permitted by special license of the Bishop. The distinction is to be found, not so much in the discourse itself, or the words that are used, as in the exceptional character of the occasion of its delivery.

With the above considerations in mind, we have next to remember that the Church appoints in her Prayer Book a service for morning and evening of every Sunday in the Christian Year, with appointed Lessons, Collect, Epistle, and Gospel. Special provision is also made for Thanksgiving Day, proper sentences, anthem, thanksgiving, as well as Collect, Epistle, and Gospel being prescribed. Thus these days are made days of religious obligation, so far as these services are concerned, for the clergy and laity of this Church, irrespective of whatever else may be said or done on the days in question. It follows therefore that we cannot lawfully omit these prescribed services in our own churches, in order to join in a "union" service elsewhere, or for any cause save necessity. It also follows that, as these are the regular Prayer Book services of the Church, no one not ordained or licensed to officiate in this Church can read the parts of the services directed to be said by the minister. To do so, would be to "officiate in the congregation."

One question remains. In view of the fact that Thanksgiving Day and Memorial Sunday are in some sense special occasions, would it be lawful for any one, not episcopally ordained or licensed, to preach or make an address in our churches in connection with such services? Certainly not, if the service were a celebration of the Holy Communion; as there the Prayer Book directs that there shall be a sermon, by which it doubtless means an official exercise of the prophetic office of the Church. And certainly not at any other service of the Church unless by special license of the Bishop. But do Thanksgiving Day and Memorial Sunday constitute such special and exceptional occasions that, under the ruling hereinbefore stated, the Bishop would have authority to license anyone not a minister of this Church to make an address or "preach a sermon"? On the one hand it is true that the patriotic character of the day might lead one to expect from any Christian patriot a discourse which would be edifying, and which would not touch upon subjects touching the distinctive doctrines of this Church. But on the other hand it is true that these days come regularly once a year, and hence differ somewhat from occasions which might arise two or three times in a lifetime or in the history of a parish. Looking to the spirit of the Church's law, which is to prevent our churches being made the place for discourses which are not in accord with our principles or customs; remembering that, if the precedent were established, it might grow into an annual custom in many of our parishes to have Thanksgiving and Memorial Day sermons preached by ministers not responsible to our discipline; reflecting also that it is a frequent custom in small towns that the minis-

ters coöperating shall "take turns" in preaching these annual sermons, with possible consequences as to the sermon which might be preached in our church which can be imagined as well as described; I am clear that whether or not it would be lawful for the Bishop to give such licenses or special permissions, it would be highly inexpedient to start in on such a line of precedents.

Rather, as suggested in my Pastoral of 1903, it would be better to arrange that (the prescribed service in our own church having already been held) such union service, when desired, should be held in some public hall, presided over by the Mayor, Grand Army Commander, or other public functionary, where the utmost liberty and equality would prevail, where all the ministers of the town could share in the devotions and addresses, and where even the Roman priest could be included in the exercises, common to all Christian patriots of the community.

Inasmuch as this consideration of the Church's law deals with our relations with those who are ministers of other Christian communions, I will add in conclusion that I recognize the ministers of other bodies, especially those who belong to great and well organized denominations, where the ministers are set apart and ordained with prayer, after careful training and preparation, as being all that I understand that they claim to be, "Ministers of Jesus Christ." I understand that most of them deny that there is such a thing as a priesthood; whereas our Church believes that there is, and that we possess it through the Apostolic Succession. But leaving aside all questions about which we differ, I am glad to coöperate with them in any ways concerning which we are agreed, that the Canons of our Church may permit. Further, we recognize the piety and learning of these Christian ministers to such a high degree, and the manifestation of the fruits of the Spirit in them and their followers among the laity, that we are glad when occasion offers to sit at the feet of many of them for instruction. To illustrate, several of the Rev. Dr. Van Dyke's volumes have helped me more than any other books that I have read this year. Hence it is that while I render, not merely perfunctory, but loving and loyal obedience to those Canons which are intended to guard our doctrine of the ministry, and to preserve our people from being formally instructed in our churches by any ministers or others not subject to our discipline; I am glad to feel that on certain exceptional occasions, guarded by the necessity of obtaining express license from the Bishop, our people may have the opportunity, even in our own church buildings, of listening to discourses, whether called sermons or addresses, and whether by ministers not episcopally ordained or by laymen, through which they may be stirred to righteousness of living, to loyalty to Jesus Christ, to missionary zeal, or to spiritual progress in any direction upon which we are agreed with the one who speaks to us.

THE WILES OF PRIESTCRAFT.

A TRUE STORY.

ON board a schoolship there was a good-humored chaplain, who felt the responsibilities of his position. He gave the boys wholesome counsel, and frequently bought them little delicacies from the bumboat woman who, at stated intervals, was permitted to approach the vessel. The arrival of the bumboat was an event, and the boys who had money to spend were glad to purchase the owner's famous Dutch cakes.

The chaplain's soul was tried by Michael, a jolly Irish lad who would not learn his lessons. Entreaty, ridicule, and harshness were equally powerless, and Michael bid fair to grow up an ignoramus. He had brains enough to learn his lessons, but he did not intend to learn them, and the officers were inclined to regard him as a hopeless case; but the chaplain thought that the intellect, like the heart, might be reached through the stomach.

"Mike," said the chaplain, "if you make a good recitation to-morrow, I'll buy you a Dutch cake the next time the boat comes."

"Couldn't ye buy me two, sur?" was the grateful reply.

"Yes, I'll buy you two Dutch cakes if you make a good recitation to-morrow."

Michael promised, and the chaplain felt that he had helped one poor mortal to climb the ladder of learning. But the next day proved that Michael had not studied his lesson, nor did Michael seem in the least degree contrite.

The bumboat arrived in due time, and the capitalists invested in Dutch cakes. Michael had no money, and, as he looked on the dainties offered for sale, another boy whispered:

"Mike, you're a fool. The chaplain would have given you two Dutch cakes if you'd stuck to it!"

"Yis," said Mike, "and I thought I would at first, but then I saw through his little game. He's a deep one, sure. If I learned my lesson for the Dutch cakes, he'd want me to learn it every day!"

EXPECT great things from God, attempt great things for God.—

William Carey.

NON ANGELI SED MULIERES.

YOU could pass 'em off on me for the genuine article!"

Such was the exclamation of a backwoodsman when he saw the curtain go up on a tableau representing Jacob's Ladder, the angels, of course, being the most beautiful girls that could be pressed into service for the occasion.

It would seem that the clergy are not so easily hoodwinked. At any rate, orthodoxy and art have lately had such a clash over the angelic decoration of a city chapel that the public at large has learned more about angels than it ever knew before.

When the middle-aged men and women of to-day were Sunday School children, all the boys and girls in the country were singing (to the tune of the *Maid of Monterey*) the then popular hymn, "I want to be an angel"; and if here and there some captious critic among the grown-ups would damp their enthusiasm with, "My dear, you can never be an angel, though you may some day become a glorified saint," the young singers were usually let alone, their elders making no distinction between

"the ransomed throng

Who may at last outnumber the pure angels,"

and those heavenly creatures who have never sinned nor suffered.

As, in the language of compliment, the weaker vessels are usually described as "the fair sex," it is only natural for the creators of beauty in marble or on canvas to seek them as models when attempting to portray things in the heavens above. "Her face used to come up to my idea of an angel's face," said a critic, speaking of a well-known worker in the Lord's vineyard, "but since she has had experience of illness, and family trouble, to say nothing of seeing so much of the world's wickedness, it seems to me that some of its brightness is gone."

"My cousin Maria is an *angle*," writes Thackeray's Harry Warrington to his mother. Harry's orthography leaves much to be desired, but his heart is all right, and so we sympathize with him in his disillusionment when he learns that his *angle* is only a *blasee* woman of fashion, desperately anxious to get herself well married. Yes, we pity the sorrow of a hero, laboring under the disadvantage of being very young, but we have no such sympathy for men quite old enough to have heads on their shoulders, and who, after a brief and stormy experience of married life, are seeking the divorce court. If he who is trying to have the nuptial knot untied did not know that he married, not a perfect creature, but a girl with her full share of faults, he ought to have known it, and it was blindness that will not see that made him mistake a red and white complexion for amiability, and regular features for all of the other virtues.

Even plain women, whose friends, male and female, are disposed to credit them with every virtue under the sun as a compensation for their lack of lovely looks, occasionally betray a failing or two, as if to prove to their admirers that perfection of any kind is not to be looked for in this imperfect world of ours. And yet, without faults enough to prove her human (even though their existence may be denied), would a woman ever win the love of the opposite sex?

"A creature not too bright and good
For human nature's daily food"

has ever been the crying need of Coelebs. Imagine him keeping house with one of those bright beings whom mortals see only in their dreams and poets love only.

"As one might love some bright particular star,
Who sees the distance of it and the reachlessness!"

No! As models for marble effigies of those unseen, unknown messengers whose visible visits to us ever "few and far between," have now entirely ceased, women are found wanting, but this does not unfit them for making earth habitable for the other sex. Mrs. Poyser (in *Adam Bede*) puts this idea in brutal English, when she says: "I'm no denyin' the women are foolish. The Lord made 'em to watch the men."

I BELIEVE that love reigns, and that love will prevail. I believe that He says to me every morning, "Begin again thy journey and thy life; thy sins, which are many, are not only forgiven, but they shall be made, by the wisdom of God, the basis on which He will build blessings."—Thomas Erskine.

ONE of the greatest trials and miseries of this life seems to me to be the absence of a grand spirit to keep the body under control; illnesses and grievous afflictions, though they are a trial, I think nothing of, if the soul is strong, for it praises God, and sees that everything comes from His hand.—St. Teresa.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—The Gracious Words of Our Lord and Saviour Jesus Christ.

By the Rev. ELMER E. LOFSTROM

THE BIRTHDAY OF OUR LORD.

FOR THE FOURTH SUNDAY IN ADVENT.

Catechism: V., Belief. Text: St. John I. 14. Scripture:
S. Luke II. 8-20.

ON Christmas day we keep the Birthday of our Lord. And our lesson tells of some of the happenings on the day He was born. That great event took place at a certain definite time, and in a certain definite place. It is a true story, not like some of the stories which we read. Try to realize, and then to make the children realize that this strange and beautiful, yet simple story really took place.

The great fact itself, the coming into the world of the Babe who was to make the great change in the world, was simple in the extreme. The pure Virgin Mother, and the poor, but just and devout carpenter, were descendants of kings. But there was nothing of kingly or regal power and influence left to them. They came to the king's city to be counted, but they had to be satisfied with the shelter of the cave or stable outside, because there was no room for them in the inn. Yet the birth of this Child was an event for which the earth had been preparing ever since it was made. No sooner had sin made an entrance into the hearts of our first parents than the promise of this One who would bruise the head of the serpent was given. Not only did the movements and beliefs of a chosen nation centre about this Anointed One, but the history of the whole world was shaped by His impending advent. Here we see the simple fact that He must be born, according to God's promise, at Bethlehem, brought about by world forces. All unconscious that he was but a tool in God's hands, the mighty Cæsar issues the decree for the taking of the census, and Mary and Joseph go from their home in Nazareth to the city of David. The Babe is quietly laid in the manger cradle with His simple swaddling clothes, and the sleepers in the inn are not aware of anything great or unusual. Yet heaven and earth have been changed by that which has come to pass. The Babe sleeps in the manger, but angels bend from heaven and are the fitting messengers to tell pious, watchful, and humble men of His birth. Truly, when we consider the meaning of His birth, the angel messenger, and the angel choir, and the star shining down are the least wonderful things of all that happened.

Our lesson tells of the visit of the angels to the shepherds. Near the city of Bethlehem were kept the flocks for the daily sacrifices at the Temple. They were in charge of pious, devout men, who took pleasure and pride in their work, and in doing it faithfully. To these humble men, instead of to king, or high priest, or pharisee, was the message given. Tell the story of the heavenly light which grew so bright that they were afraid and trembling, of the angel who gave the great message, and of the heavenly chorus. Make clear just what happened, and what was done by the shepherds.

The angel messenger told the deep meaning of that which, on the face of it, seemed so usual and unimportant. He told the shepherds that there had been born the Saviour, even the Anointed Lord. It was fitting, as we have said, that the great event should be so heralded. To the men who saw and heard the angels there was hardly need of further evidence. The very fact that it was an angel who spoke to them out of the sky must have assured them that what he said was true. But instead of the message being offered as proof of the event, the sign of the manger cradle and the swaddling clothes is offered as proof of the truth of the message. The shepherds might think that they had been dreaming when the full light of day came again. But when they went to Bethlehem, and found the Babe and the promised sign, there could be no doubt. They put the message to the test of the sign, and found that the message was true.

The *Gloria in Excelsis* which the angels sang may well be pondered. When angels sing, and we know the words of their song, it is clear that we have an heavenly hymn which may mean much, and explain much. The angels sang of the effect of that which had taken place: "Glory to God in the highest, and on earth, peace, goodwill toward men"; or, as the R. V. has it: "Glory to God in the highest, And on earth, peace

among men in whom He is well pleased." The phrase "men of good pleasure," as the margin of the R. V. gives the literal translation, is a difficult one. We get essentially the same meaning from it whichever way it be taken. But the interpretation, supported by two able authorities, which makes "good pleasure" modify "peace" instead of "men" has this to commend it, that it simplifies the meaning. The rendering then would be, "on earth, peace, the peace of good pleasure in men." The song tells of the effect of the Incarnation. In heaven, there is glory to God: on earth there is the peace which can only be had from the fact that men are made at one with God, and He has good pleasure in them.

The action of the shepherds in going to Bethlehem to see "this thing which is come to pass, which the Lord hath made known to us," brings home a valuable lesson. Their words show that they firmly believed the message sent them. Their journey shows that they were ready to act upon their faith. They obeyed the message and received further blessings. There is little real value in either knowing or believing a fact which does not express itself in obedience and in action. The Saviour's condemnation of the Pharisees rested upon the fact that, while they were so careful to keep the letter of the requirements of the old law, they neglected the deeds which should have followed belief in the law. To know that the love of God has been shown by the coming of the Babe of Bethlehem is of little value unless we make use of our knowledge. He gave Himself because He loved us. Shall we not give Him some sign of the love which we must give back to Him?

Again, when the shepherds had proved the truth of their faith they made known to others that which had been given to them. There was one who heard their words to whom they must have come with great comfort and reassurance. The virgin mother listened to their witness and treasured up their words in her heart. The verse which tells us this, might almost be read as an acknowledgment of the source of his accurate and detailed account of "all these things." The witness borne by the shepherds to others, brings concretely before us the duty of making known a faith which we believe to be good news, and which we have found to be as true as it is good. It is a law of medical ethics that any doctor who makes a discovery that will be of any benefit in alleviating pain or curing disease, must give his discovery freely and gladly to his fellow-physicians. To do otherwise would cause him to lose place at once as a true and honorable physician. Surely the same law of ethics must bind Christian men and women who have discovered and put to the test the great salvation from the pains and diseases of the soul which have come to us with the Babe of Bethlehem, to make known the blessing to others.

The shepherds also praised and glorified God for the blessing they had received. That is a lesson which all may understand. We are keeping the birthday of the Lord Jesus Christ. Surely there can be no proper keeping of Christmas day which leaves out the worship and praise of Him whose birthday it is. We should feel such joy and gratitude for the Gift which was this day given unto us that we come gladly to praise and glorify God. And if we would please Him, and make it a happy Birthday for Him, we must try to do what we know He would wish us to do. Ask the children to suggest things which may be done to please Him.

THE CHRISTIAN YEAR.

Advent tells us Christ is near,
Christmas tells us Christ is here.
In *Epiphany* we trace
All the glory of His grace.
Those *Three Sundays before Lent*
Will prepare us to repent;
That in *Lent* we may begin
Earnestly to mourn for sin.
Holy Week and *Easter* then
Tell who died and rose again
On that happy *Easter Day*.
Christ is risen, again we say.
So we give Him special praise
After the great forty days.
Yes, and Christ *ascended*, too,
To prepare a place for you.
Then He sent the *Holy Ghost*
On the *Feast of Pentecost*—
With us ever to abide—
Well may we keep *Whitsuntide*.
Last of all, we humbly sing,
Glory to our God and King;
Glory to The One in Three,
On the *Feast of Trinity*.

—Selected.

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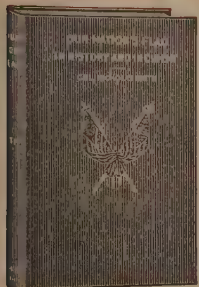
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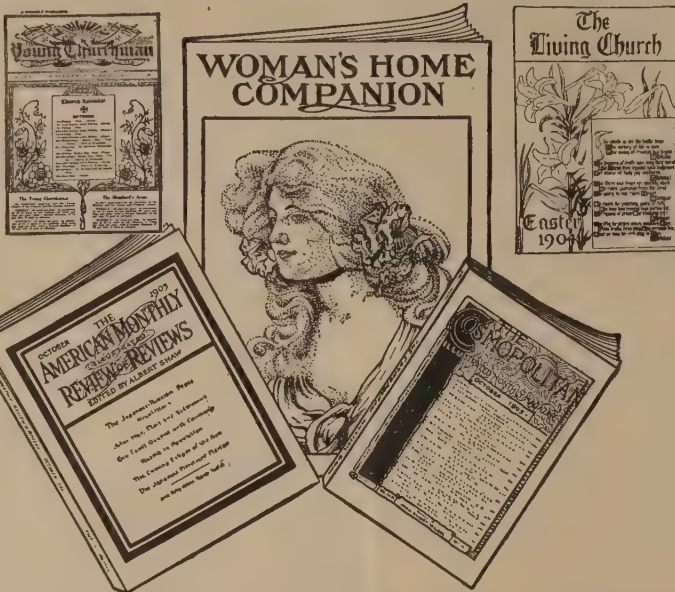
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Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHURCH AT CHELSEA, MASS., AND IN THE MIDDLE WEST.

To the Editor of The Living Church:

I READ with much pleasure, in your issue for the 2nd inst., under the heading, "Massachusetts," an interesting account of the successful commencement of work at St. Luke's Church, Chelsea, by the present rector, the Rev. Mr. Young. I was particularly interested in the statement that, on "Sunday, November the 19th, he baptized 22 children." I recalled something similar in my own experience, when I was rector of the same parish.

An entry in my journal shows that on Easter even, 1883, in St. Luke's Church, Chelsea, "I baptized 23 children, and received another (baptized privately in sickness) publicly into the Church." In the same church, on Easter even 1886, I baptized 9 children; and on Easter even 1887, I baptized 15. The good people of St. Luke's appreciate the assurance made by St. Peter to the multitude on the Day of Pentecost that, "The promise is to you and to your children." The foregoing items are, I think, sufficiently interesting to be supplied for your columns. Will you please give them a place in your next issue?

Allow me to add in conclusion, that the Church throughout the whole of the Mississippi Valley, in every parish and mission is, in my judgment, placed under obligation to THE LIVING CHURCH for the clear and admirable statement relative to mission work in the Middle West, which appeared editorially in your issue of November 25th, ult. It is, with Bishop Anderson's courteous and statesmanlike address, which appears in the same issue, worth the price of the paper for a twelvemonth. Allow me to suggest that they ought to be published in pamphlet form for wide circulation.

ANDREW GRAY.

Mattoon, Ill., Dec. 4, 1905.

THE IRVINE ORDINATION.

To the Editor of The Living Church:

IN your clear and interesting editorial upon the Russian "Ordination" of Dr. Irvine, you state: "Dr. Tikhon has been received with brotherly courtesy by the Bishops of the American Church, and he has replied by an act of aggression that is unparalleled in ecclesiastical history, even in the days of the haughtiest Roman claims over other Churches."

Is not this a strong statement? Your Philadelphian contemporary cites the case of the Archbishop of Syra and Tenos baptizing, confirming, and re-ordinating an American priest, James Chrystal, and that, too, after the said Archbishop had been treated with all the courtesy that Archbishop Tikhon has received in America! If this case is a true one, then the Irvine case is not unparalleled by any means, and is only a striking incident which shows the real feeling of the Russian communion towards us; a real feeling, which is apparent through all the ecclesiastical suavity, and eminently Russian "guff." (Pardon the word.)

Why not at least learn the lesson, and cease this undignified pursuit of a union, which is simply a visionary one? We are not ready for such a union, for it would be a case of a fellowship of light with darkness. The Russian Church as a whole seems to have the spirit of the tenth century, and she must change radically, even if she has vestments and elaboration of ritual, before she is fit for union with the enlightened Catholic Church of America. We should strive for greater unity at home, and do the work God has given us to do, without wasting our time and thought and real sincerity upon the hollow professions of the Russian Church of to-day, and then, perhaps, they may want to join us. At such a time we could consider with dignity that great question, which nobody longs to see a reality more than

Yours most truly,

Escondido, Cal., Nov. 30, 1905.

ROBERT B. GOODEN.

ARE RUSSIANS OR ARMENIANS OUR FRIENDS?

To the Editor of The Living Church:

AFTER a careful reading of all that has been written concerning the Russian re-ordination of Dr. Irvine, some considerations have impressed themselves very forcibly upon my mind, and I have reason to believe that my sentiments will be shared by many readers of THE LIVING CHURCH.

It seems, in my humble opinion, to have been most unfortunate that some of us have been expending so much time and energy in the direction of intercommunion with the Russian Church while neglecting those Eastern Churches which really need our help and sympathy and are in every way worthy of such.

I have special reference to the Armenians. These Christians have, as is well known, within the last few years suffered almost as much persecution from the Russians as they have from the Turks. I do not say that the Russian Church itself has inflicted these persecutions, but I think it is safe to say that the persecutions carried on by prominent lay members of that Church have been winked at by most if not all of its high officials.

And what has been our attitude towards the Armenians?

Some ten years ago, when wholesale massacres of Armenians were going on in Turkey and the civilized world was filled with horror, our American Church lifted up her voice in their behalf, without being asked. This was noble and proper. But massacres and outrages against Armenians have been going on ever since, though they have not been carried on on such a high scale, but the race appears to be slowly and surely facing extermination.

It is well known that when the Turkish massacres of last year were in progress, wherein some 20,000 people perished, the Catholicos of the Armenians sent a delegation of two Archbishops and a layman to plead the cause of his people before some of the leading Christian rulers, including the American.

At the time this delegation visited the United States, our General Convention was in session in Boston and the Armenian delegation waited on our House of Bishops and presented a petition imploring the House (or the Convention) to join in raising its voice in behalf of down-trodden humanity. Here was an excellent opportunity to show practical sympathy.

But the opportunity was thrown away. The committee to whom the petition was referred, simply declined to do anything for the Armenians, as may be seen by reference to the General Convention Journal of 1904, page 168.

This matter seems to be known to very few of our Church people and would never have been known to me but for the fact that it came out in the following way: A few months ago, when living in New England, I became cognizant of a memorial written by an Armenian layman for presentation to our Presiding Bishop, for the purpose of imploring him (as the representative of the American Church) to raise his voice on behalf of this martyred race. I gave him what little encouragement I could, saying: "By all means have it signed and sent; if it does no good it can do no harm." But before securing the signatures, he sent it to an Armenian priest, who informed him that a similar petition having failed to produce any action, it would seem useless to forward another. Consequently the matter was dropped.

Now, why was this apparently most reasonable request of the Armenian delegation declined? I have not been able to conceive of any worthy and sufficient reason. I have talked with two Armenian ecclesiastics about the subject, and they tried in a truly Christian spirit to make excuses for the non-action of our Bishops, speaking to this effect: They evidently considered that because we were ourselves appealing to the American government for help, therefore they were excused from making any effort for us, and probably they considered the matter as involving political questions; we know how impossible it is for people to realize the intensity of our sufferings; you know the massacres and atrocities inflicted upon Armenians are an old story and when a story is repeated often it ceases to interest; then, too, the Episcopalians have so much else to think of that we could not reasonably expect them to devote much attention to us.

While I admire the spirit shown by these ecclesiastics, I find myself unable to agree with them. A Church that can lift its voice on behalf of the afflicted Jews can surely lift its voice on behalf of a suffering sister Church. If the world has become indifferent to the bitter cry of these poor people it is all the more reason the Church should remember them.

Perhaps the good Lord has permitted us to receive the re-

cent blow from the Russian Church as a punishment for our coldness and indifference towards the long-suffering Church of Armenia in giving us a little taste in another form of that tyranny to which Armenians have so long been victims.

Milwaukee, Wis., December 1st, 1905. W. E. ENMAN.

CONGREGATIONAL PLAINSONG.

To the Editor of *The Living Church*:

DR. STUBBS' musical letter on page 192 of *THE LIVING CHURCH* is additional evidence of the widely spreading demand for Congregational Singing. Very largely through the influence of your periodical, there is a mighty revolt in all parts of the country against a choir monopoly and usurpation of the faithfuls' COMMON PRAYER and COMMON PRAISE.

Dr. Stubbs is quite right in stating that a 25-cent tune book for the congregation is a necessity in the American Church. He might well have added that when every house of God, from Richmond to Fond du Lac, shall be packed to the doors with congregations singing the praise of the Almighty, then the Widows and Orphans of Deceased Clergymen will be in a position far above the need of any hymnal royalty Relief Fund.

"Let the people praise Thee, O God: yea, let all the people praise Thee."—Psalm lxxvii. 3, 5.

That means that "all the people" will be converted, and no converted Christians are going to let the widow and orphans of their late reverend father in God suffer while Churchmen's unpaid tithes bring down the curse of the prophet Malachi—iii. 8.

Dr. Stubbs is a believer in congregational singing. He agitates for it and calls for it. The only question is, Does the Doctor believe in COMMON PRAISE in a Plain-song sense, or "in a Pickwickian sense of the term"?

If he believes in having his choir sing in *Unison* such Plain-song hymns as—

O come, O come Emmanuel,
Lo, He comes with clouds descending,
O come, all ye faithful,

and have the congregation completely drown the choir after about one verse, then Dr. Stubbs is in a professional position to do the American Church a greater service than the whole Board of Missions put together.

But if the learned and internationally famed Mus.Doc. (who has obtained degrees by greatness as well as greatness by degrees), I say if he believes in COMMON PRAISE "in a Pickwickian sense" while his choir sings anti-ecclesiastical *four-part Harmony*, then he might as well put his 25-cent congregational tune books in the area way, and hang up the "P. R." card for the "white wings" man to call.

There ought to be an Ananias (and Sapphira?) confraternity for those clergy and laity who talk about COMMON PRAYER and PRAISE, and invite the male half of the congregation to "all join in" while bass and tenor and alto from the choir are making this musical feat absolutely impossible for any but a female congregation.

Why don't men go to church? Simply because 99 44-100 per cent. of Protestant Episcopal choirmasters stand for congregational singing, only "in a Pickwickian sense."

You might as well expect college men to go to a foot-ball game, and have no hurraing except by a quartette, or attend a war-play and have the applause joined in by none but the orchestra, as to expect to pack our churches with men, under the present soul-destroying monopoly of Prayer and Praise.

Four-part *Harmony* to the people's part of the service is wholesale larceny of the Almighty's praise. It is suicidal to reaching the unchurched masses. It is unhistorical, anti-ecclesiastical, and a disgrace to Holy Church. It makes of the grandest public worship the world has ever seen, an Anglican ice-box! The harmonized choir trust has defied the inspired command:

"Let the people praise Thee, O God,"

and substituted uneclesiastical *Harmony* with a theatrical chill to devotion, which would make a soul's "CONVERSION" in the Protestant Episcopal denomination almost an "inter-Church" byword, and frigidly congeals Churchmen's purse-strings from loosening up for missions of "this Church."

Most missionary priests who care for the souls of the un-Churched masses more than they do for a choir trust, will reply: We admit the ubiquitous existence of frenzied organists with ecclesiastico-cidal mania against PUBLIC WORSHIP; but do you

really want us to introduce the singing of the whole service in "blind octaves"?

I reply: BEGIN by having the hymn before the sermon sung in *Unison*, and follow the Church's Law by selecting the hymn and tune yourself. Avoid all hackneyed hymns with an M. E. flavor such as—

I need Thee every hour,
Nearer, my God, to Thee,
Peace, perfect peace,

but sing Church tunes such as, *Diademata, Veni Sancte Spiritus, Smart's Paradise* and *Pilgrims, Dulce Carmen, Coronation, Lancashire, St. Peter, Day of Rest, St. Oswald, and Adeste Fideles*. After trying this experiment for the Sermon Hymn, and proving its popularity, you will be ready for the next step. *Omit Matins* and *Litany* on the first Sunday in the month, and in the semi-choral Eucharist, have nothing sung in four-part *Harmony*, except the Offertory Anthem; and have the entire service over before 12 o'clock sharp!

But some faithful pastor of a few scattered sheep will say: How shall I teach my people a choral Eucharist when they actually prefer *Beulah Land*, and *Bringing in the Sheaves* to even the *Te Deum Laudamus* or *Gloria in excelsis*?

There is only one answer, and that is: Watch *THE LIVING CHURCH* next February for a review of a cheap pew MANUAL for Plain-song Eucharist and Congregational Singing. There ought to be a dozen of them, and a struggle for the survival of the fittest. Sectarians reach the masses by very hearty singing. Romans evidently reach the masses by Masses. What is to hinder evangelical Churchmen using both arms together and doubly drawing in the masses by congregational singing at the LORD'S OWN SERVICE on the LORD'S OWN DAY? The traditional Missa Cantata of our English forefathers, WORDS AND AIR ONLY, is the Church's standard to-day for the sweeping of foreign Romanism and unevangelical Sectarianism from America.

O priest and choirmaster! as the battle smoke of the Church Militant is clearing away, and the Babe of Bethlehem is seen in the manger stretching forth His unwounded Hands, pleading: "Whom shall I send to do this work?" Reply: "Here am I, Lord. Send me."

(Rev.) JOHN M. RICH.

THE BOOKSTORE THAT DID NOT SELL BOOKS.

A TRUE STORY.

FOR years curious bystanders occasionally looked into an old corner store with long, outside shelves, and with a large rather than tempting collection of books inside. There was a good-sized collection of theology, a rather meagre assortment of text books, some old-fashioned poetry, and a generous sprinkling of history and biography. At rare intervals there appeared a fresh-looking volume, apparently a book sent to an editor for review, but most of the stock remained in its place through many seasons, appetizing perhaps to the bookworms that eat, but not alluring to the bookworms who read and buy. Few stores of equal size were so rarely visited by customers, and a bystander might wonder how the establishment paid expenses.

But the bookseller was evidently a tranquil-minded man. No deep lines were in his face; no haggardness looked from his eyes, he had either reached the financial height at which one can pay his bills, or the moral depth at which one is indifferent to them. A stroller might lounge into the store and look about him for half an hour while the proprietor sat in his back office, seemingly heedless as to whether anybody bought or not. Holiday seasons were like the dog-days to him: no special efforts were ever made to attract the eyes of pedestrians, and the years rolled by with very little business for the store, yet, apparently, as much business as the merchant desired. He did not look like a student, nor did he resemble the unfortunate who dreads bankruptcy. No rent collector came to trouble him and no deputy sheriff crossed his threshold, so everybody took it for granted that he made a profit on his business or that he fell back on private resources.

A chill winter came, and the quiet, nonchalant, contented man died. The day afterwards a zealous hunter of old books said to me: "I suppose you heard that Blank's place was a policy shop?"

Mr. Thomas Whittaker has issued a new edition of *Christian Science: What is New and What is True About It*, by the Rev. Dr. William Short, late of St. Louis, recently deceased. The book bears the introduction of Dr. Hugh Miller Thompson, late Bishop of Mississippi.

Literary

BELATED BOOKS FOR THE HOLIDAYS.

PUBLISHERS, like all other men, are not always able to be ahead of time, and a considerable number of books intended primarily for the holidays have been received since our enumerations of holiday books were made. Last week was printed under the head of Books Received, a long list of attractive books, booklets, and calendars, printed in colors, from the Nister presses in Bavaria and offered in this country by E. P. Dutton & Co. From Frederick A. Stokes Co. we have two handsome quarto volumes measuring something more than a foot in length, the one entitled *Girls and Boys*, by Emilie Benson Knipe and with new stories and verses by Alice Calhoun Haines, and the other *Japanese Child Life*, after paintings in water-color by Alice Mar and with stories and verses by Alice Calhoun Haines. Both these have full-page color plates. The first of them presents typical American children in lifelike scenes, and in both of them not only are the illustrations of the best quality, but the stories and verses are likewise among the best that have been written. The author is a frequent contributor to *St. Nicholas* and to other children's periodicals. (Price, \$1.50 each.)

Only less handsome because the illustrations are in black and white rather than in colors, are two other books from the same house, entitled respectively, *Children of Other Days*, Notable Pictures of Children of Various Countries and Times after Paintings by Great Masters with Stories and Descriptions by N. Hudson Moore, and *Jogging Round the World*, Riders and Drivers, with Curious Steeds or Vehicles, in Strange Lands and at Home, with Stories and Descriptions by Edith Dunham. In the first of these the illustrations are copies of paintings by the great masters, and the second reproduces strange scenes from many out of the way portions of the globe. (Price, \$1.50 each.) Smaller books, long and narrow, are printed by the same publishers in the "Christmas Stocking Series," of which *The Denim Elephant*, illustrated in colors by Emily Carter Wight, consists of colored illustrations on every page with a simple story, and *Con the Wizard*, by John Howard Jewett, author of *The Bunny Stories*, contains several stories with eight illustrations in color and numerous others in black and white. (Price, 50 cts. each.) A new story book for children by S. R. Crockett, also published by the Stokes Co., is *Sir Toady Crusoe*, in which are continued the remarkable adventures of him who has already been introduced to the children of the world as *Sir Toady Lion*. (Price, \$1.50.) We have also received two new books of fairy tales. One of these shows Max Nordau in a new and unexpected light, consisting as it does of stories told by him "to Maxa from her fourth to her seventh birthday." The title is *The Ducar's Spectacles and Other Fairy Tales*. (Macmillan Co.: Price, \$1.50.) The other is *The Fairy Godmother-in-Law*, by Oliver Hereford, with Some Pictures by the Author, and consists of various stories in verse. (Charles Scribner's Sons.) Both these show a vivid imagination and a pleasing power of expression. (Price, \$1.00 net.)

A handsome holiday book is *Christmas Carols Ancient and Modern*, edited with notes by Joshua Sylvestre with illustrations. The carols chosen include many of the most familiar and best in English verse, while the tint borders in green give a handsome setting to them as they appear in the book. The introduction is an appreciation of Christmas carols in general and a brief history of their rise. We regret that the book might not have been received earlier so that the opportunity might have been given to suggest that few of the new holiday books present so entirely the Christmas motif as does this. A handsome photogravure Madonna serves as frontispiece and several other Madonnas, in half-tone, are introduced throughout the volume. (A. Wessels Company, New York. Price, \$1.00.)

The Wood Fire in No. 3. By F. Hopkinson Smith. Illustrated in colors by Alonzo Kimball. New York: Charles Scribner's Sons. Price, \$1.50.

While these are short stories, they are connected in their narratives of the fortunes of McWhirter, one of a group of Bohemians who gather in his studio for cheer and banter. The give-and-take dialogue between these artist friends is full of humor and brilliant at times with some of Mr. Smith's keenest philosophies.

Yolanda, Maid of Burgundy. By Charles Major, author of *When Knight-hood Was in Flower*. With Illustrations. New York: The Macmillan Co. Price, \$1.50.

Mr. Major's new romance is full of the same quality which has already made him many friends. That he has chosen an impossible situation does not detract from the interest of those who like that kind of reading; but it does prevent the author from doing his best work, and work we believe him able to do, were he willing.

The Spirit of Christmas. By Henry Van Dyke. New York: Charles Scribner's Sons. 1905.

Mr. Van Dyke always awakens a smile of interest, especially when he comes wishing us a Merry Christmas. The present volume—it is scarcely more than a booklet—as its name suggests, breathes through all its pages that spirit of loving and giving which is the true spirit of Christmas. It is a charming gift-book, with the accessories of beautiful binding and illustration, and fine press work; and will come with special benediction to some of the "shut-ins," with its tiny sermon, its prayer for lonely people, and its sympathetic story.

Essays in Application. By Henry Van Dyke. New York: Charles Scribner's Sons.

Here we have a dozen essays by Dr. Van Dyke on various matters and ideas which touch our American Life closely. Among his subjects are found: Is the World Growing Better? Ruling Classes in a Democracy, The Church and the City, Property and Theft. Dr. Van Dyke is always interesting and helpful, for he is an optimist, or as he calls it, a "meliorist." In discussing the subject, "Is the World Growing Better?" he lays down three principles which mark the improvement of a man: "he is becoming more just, and careful to do the right thing; more kind, and ready to do the helpful thing; more self-controlled, and willing to sacrifice his personal will to the general welfare." From a wide survey of prevailing conditions, he is convinced that the world is becoming more just, more kind and helpful; and in these respects it is better. In the matter of self-restraint and self-sacrifice, he is not so sure. We have had so many and flagrant instances of personal wilfulness, that one might doubt. Yet even here he is hopeful. In "Publicomania" he strikes a kindly yet forceful blow at one of our newest weaknesses, viz., the desire of large numbers to be in the eye of the public. Private affairs, marriages, deaths, etc., must all be reported, and the absence of the reporter is regarded as a calamity; and the individual is like the character of whom Dr. Johnson said: "Sir, he is one of those who have made themselves public without making themselves known." The Essays are full of meat and inspiration, and deserve a wide circulation. The style is charming, and the publishers have done their part in presenting a handsome and delightful volume.

The Florence of Lander. By Lillian Whiting. With Illustrations from photographs. Boston: Little, Brown & Co. Price, \$2.50 net.

One of the greatest charms of travel is to visit places and scenes made famous by the presence and life of some great genius. Many European cities have for their lasting heritage such a distinction; but it will scarcely be denied that Florence occupies a very foremost place among the queen cities of fame. The list of names seems to increase rather than diminish as the tongue enunciates them and they have this distinction that they are cosmopolitan rather than national. Hence one enjoys the book before us for this if for no other reason, that the Florence of Lander is a focus towards which so many of the world's great lights of genius centered and where they all found much of their inspiration.

Lander himself is a name to conjure with in awakening enthusiasm in the mind and heart of the visitor to Florence; and when one adds to it the Brownings, Story, Carlisle, Dickens, Lowell, Kate Field, and many another who were drawn thither by Lander's personality and who loved with him the hills and dales, fields and gardens, buildings, paintings, and sculptures of the city and its environs, the time spent there is all too brief.

Miss Whiting has given us in her book a treasure-house of historic data and descriptive gems of Florence which will bring back to the mind of the traveller in vivid pictures the scenes he enjoyed in that most attractive of Italian cities, and will serve as a best of guide-books to the novice. To her, Lander seems to have been alive and to have accompanied her and inspired her descriptions. It is the spirit of the master speaking in and through the disciple. The book is very enjoyable.

The Casentino and Its Story. By Ella B. Noyes. Illustrated in colors and Line by Dora Noyes. New York: E. P. Dutton & Co. Price, \$3.50 net.

The Casentino is that portion of Italy which forms the watershed and valley of the River Arno near its source. Its area is quite small, its towns and villages of little importance in modern history. It is out of the beaten path of present-day travel and few of the thousands of yearly tourists visit it. But its historical importance gives it a predominance that few such places possess. It is closely allied with the struggles of the great family of the Guidi for supremacy over this portion of Italy. It was in this valley that Dante spent much of his life, especially during his exile from Florence. He frequently alludes to its charms and beauty. St. Francis d'Assisi retired hither for contemplation, and amidst its rocks, ravines, mountains, and forests, founded his order, built his monasteries, and attained his high degree of saintliness. The stigmata he won by his long fast and lonely watchings on one of its mountains, and the whole valley breathes with reminiscences of his life and deeds.

Miss Noyes has conferred a great boon on the reading world by her vivid descriptions of places and scenes so closely connected with Dante; and has opened up another fascinating route by which the traveller may learn so much of the charm of the past in the development of the mind and the soul by literature and religion. She loves

her task so much that she seems at times to linger almost too long over some bit of glorious scenery, some important episode in the history of the valley. But her facile pen atones for its verbiage by its charm of expression and description.

The illustrations are most excellent and beautiful in their coloring, and they add materially to the attractiveness of the book. The printing, and binding combine to make Miss Noyes' work one that will not only please but add considerably to the knowledge of the reader and repay him well for his time spent in its study.

ANGLICAN BIOGRAPHY.

The Times and the Teaching of John Wesley. By Arthur W. Little, D.D., L.H.D., Rector of St. Mark's, Evanston, Ill., Author of *Reasons for Being a Churchman*. Milwaukee: The Young Churchman Co. Price, cloth, net 40 cts.; paper, net 25 cts.

The John Wesley of popular tradition and the real Wesley are different in some ways. Seldom could it come to pass that so truly great a man, doing so noble and public a work through the greater part of a modern century, would have so many biographers differing so materially as to his intentions and teachings. That this has been due in part to some seeming inconsistencies in Mr. Wesley's conduct, and especially to a desire on the part of differing people to claim this champion for their own, is doubtless the explanation. The Wesley of popular tradition is one to whom has been ascribed some of the eccentricities of several of his supposed followers. It would be difficult now after the lapse of a century to sift the worth of the various representations, picture the man as he was, and know what he really taught, were it not that earlier biographers were more nearly agreed, and did not ignore facts very necessary to a true appreciation of the position of the historical Wesley; and if it were not possible to pass by the garbled and expurgated editions of Mr. Wesley's works which abound to suit the fancy of some, and go direct to editions which he himself prepared and supervised. But few, perhaps, of those who would care to know the truth, could command time or books for the necessary research. For these Dr. Little's book will be most valuable.

To one familiar with the subject it will be evident that the scholarly author has read and re-read and verified and condensed all that has been written about the historical Wesley, and all that had been written by him that could in any way illuminate the subject. The result is a faithful picture of the man and his religious environment, and an instructive abstract of his teaching on the fundamentals of Churchly faith and practice. The book is a marvel of condensation without mutilation. It is strikingly original and agreeable in literary style. And all that one will need to know in order to form a just appreciation, or to correct a wrong impression, or to complete a partial understanding of the character, the aims, and the work of John Wesley, is here, either in the text or in the valuable and abundant notes.

"The sad religious state of England under the Georges"—"the polar night of Anglican history"—with the causes leading thereto, is faithfully described as necessary to a proper estimate of the man who, amidst the sloth, the formalism, and the Protestant Erastianism of those days, "blazed forth like a comet athwart the midnight sky."

It may surprise some who have only known the Wesley of popular tradition, to learn that this man sent from God to the England of the eighteenth century—and whose name was John—was not a vulgar, brawling schismatic, nor yet a much abused "low" Churchman, persecuted and driven out of the Church because too truly religious; but a gentleman in the best sense of the word; and a staunch, loyal Churchman inspired by the Catholic faith of the Church to which he belonged; who looked upon schism as both a folly and a sin; who said in the last days of his life of even that eighteenth century Church: "None who regard my judgment or advice will ever separate from it"; and who died in the communion of the Catholic Church of England, revered as one of its most faithful priests.

For some Churchmen, as well as for our Methodist friends of the numerous kinds, it may be like taking soundings to study the summary of Wesley's more important teachings provided in this book. They may be surprised to find that they have drifted far from his teachings—which were indeed but the faith of the Church—on such subjects as Baptism, Confirmation, the Holy Eucharist, Holy Orders, Confession, Prayers for the Dead, and the Authority of the Church; for what he taught was certainly far from what is commonly taught or believed by those who like to think themselves his followers.

The writer well remembers how a sturdy Wesleyan grandfather, visiting in this country, and hearing some one speak of "Methodist bishops," indignantly repudiated the idea that there could be such, or that Mr. Wesley, who was the hero of his faith, ever intended that there should be. It seemed a shocking heresy to come from Methodist lips. Was there not Emory's *Defence of Our Fathers*? Had there not appeared a learned looking treatise on *The Historic Episcopate* by a certain Mr. Cooke, who had proved to Dr. Buckley's satisfaction that English orders were invalid and that those of Methodists in the United States were altogether correct, episcopal, and apostolic? And had not modern publishers added a foot-note to the sermon on "The Ministerial Office"? What more could one ask? And then to have a Wesleyan—a Methodist—coming from the land of Wesley, say such awful things!

A somewhat similar surprise may come to some who follow Dr. Little's perfectly lucid explanation of the so-called "ordination" of

Coke. But as they do they may come to believe that the Methodist grandfather was right!

It must not be understood that the spirit of this work is primarily controversial. It is irenic. There is not an unkind word in it, nor a sentence designed to irritate. It is an admirer and defender of Wesley who writes. He knows and appreciates this unselfish hero of the Faith and wishes others to know and to regard him as well. He would have all men understand that "the great central sweep of his life-current was intelligently, sincerely, loyally, Anglo-Catholic."

Not the least of the benefits to be expected from this book if widely circulated as it deserves, and as its price allows, will be its effect upon Churchmen. If they are not inspired to renewed efforts in the work of saving souls; if they do not love more the Church and her teachings, and seek the honor of the Bride of Christ with greater earnestness after reading *The Times and the Teaching of John Wesley* it will not be the fault of the author, either in his choice of subject or in his presentation of the matter. F.

Richard William Church. By the Rev. Aug. B. Donaldson, M.A., late Canon Residentiary and Precentor of Truro. London: Rivingtons.

Canon Donaldson is nothing if not orderly and painfully exact. Small wonder, therefore, that so logical and methodical a writer should have copied the Puritans, "all of the olden time," and divided his subject under four heads. That being the case, this entire biography makes itself quite at home in the reader's receptive cranium and it comes there to stay. We are told on page 2, that "Dean Church's life may be said to have been cast into a singularly symmetrical form and that it can be divided into four separate and almost equal periods (1st) his early life until he went up to Oxford; (2nd) his University career; (3d) his work [as a country parson] at Whately; (4th) his rule at St. Paul's Cathedral." Venturing to improve the occasion, we make bold to draw a twofold application from these pages.

Firstly, the American Church, quite as much as the Church of England, owes it to Dean Church that the Cathedral System together with its organized and centralized privileges of prayerful, united effort is no longer labelled and libelled as a "back number." Before the great Dean presided in the chapter of St. Paul's, these "holy and beautiful houses" were regarded as impossible and dangerous survivals of the Dark Ages; nor can we altogether marvel that prejudice was rampant when we recall the use and, worse still, the misuse to which these grand heirlooms of the past were put. Men of the present generation can scarcely realize how grim was the dislike, especially on this side of the Atlantic; but their blissful ignorance is largely due to one man—a quiet, unobtrusive, shy, retiring, but withal a statesmanlike leader, who, when asked the secret of his success, replied with perhaps more truth than appears on the surface, "Oh, we just try to be punctual."

Secondly, when tempted to belittle the Church of our fathers, we might do worse than open this biography at random—almost any page will answer the purpose. If ever a sorely tried Anglican was tempted to desert the old ship, it was Dean Church. Newman's and Manning's "version" to Rome, coupled with other grievous set-backs, sorely tested his loyalty; but Dean Church manfully stood to his guns, as witness the following extract from his letters: "There is no more glorious Church in Christendom than this inconsistent Church of England; nor one that has shewn such wonderful proof of Christian life"; and again: "It is worth working for, it is worth earnestly contending for, it is worth praying for." And then he drove these bold assertions home, not by mere words and controversial reasonings but by the far more convincing argument of example. In plain English, he made St. Paul's Cathedral such a splendid exponent of what our formularies really are, that the services of that House of Prayer and especially its reverent Eucharists, have been pronounced by competent authority to be almost unrivalled the wide world over.

It is of interest to note that, in the year 1846 the future Dean took part in starting the *Guardian*, his share in the origin of that celebrated ecclesiastical newspaper being mainly that of contributing Reviews "which at once attracted notice by the beautiful style for which the writer has become so deservedly famous."

A. R. MACDUFF.

Henry Parry Liddon. By the Rev. Canon Donaldson, Canon Residentiary and Precentor of Truro. London: Rivingtons.

This volume is both a delight and a disappointment; a delight because it is refreshing to get a package, compressed to portable size and crammed full of a kind of information that every instructed Churchman ought to possess; a delight also because. (like "the services of angels and men" in our Michaelmas collect) the main facts and dates are marshalled in such "a wonderful order," that it will be the reader's own fault if Henry Parry Liddon with all his works does not forthwith become part and parcel of the aforesaid reader's mental outfit. But in spite of these readily acknowledged excellencies, or perhaps because of them, we are conscious of a want. We had surely a right to expect an inspiration and, behold, we are put off with something that comes perilously near being a college text book. The subject is ready to burst with latent possibilities. We ought to be thrilled with the afterglow of that brilliant career: we ought to be made to feel the truth of the text (written, by the bye, in quite another connection): "He being dead yet speaketh." Liddon's magnetic personality ought to be displayed before what Ruskin styles

"that God-given faculty of consecrated imagination" and the showman ought to be a born poet and his show should be a prose idyll.

But worthy, painstaking Canon Donaldson has written an unimpeachable chronicle. This super-excellent production suggests memories of that Cathedral at Truro, under the shadow of which our conscientious author himself served many years as Canon Residentiary and Precentor. This great and glorious church is a fairly good specimen of correct Early English architecture; but the stately, harmonious pile is built of hard, grey, unmitigated Cornish granite with the result that the long-suffering visitor is haunted with inappropriate thoughts of a wet blanket. If only Truro's pale, chaste fane could be made to glow with radiant coloring and if only Canon Donaldson's biography of Henry Parry Liddon could catch the infection, then all would be for the best in the best of all possible worlds.

Here is a resumé of the contents. Liddon received his preliminary education at the school which is attached to King's College, London, whence he proceeded to Christ Church, Oxford. Having taken his degree (second class) he was ordained to the curacy of Wantage under Butler, now Dean of Lincoln but then rector of that parish. Brought under the favorable notice of Bishop Wilberforce, Liddon was appointed Vice-Principal of Cuddesdon Theological College, where for several years he executed the important office of *pastor pastorum*. He then went back to Oxford and filled the position of Vice-Principal at St. Edmund's Hall. During this second residence on the banks of the Isis, he delivered his celebrated *Bampton Lectures*, and also made his mark as one of the leaders in the Oxford Movement. Amongst other honors, he was promoted to be Ireland Professor of Exegesis. And then came the last and crowning chapter in Liddon's history: he was presented to a canonry at St. Paul's Cathedral and soon became famous as the pulpit orator *par excellence* of the period. Liddon took part in the Roman controversy; he was sanguine with respect to the re-union of Christendom; he attended the Bonn Conference; he refused the proffered bishopric of Edinburgh; he was interested in the Pusey House at Oxford, and was much concerned over the publication of *Lux Mundi*; he died suddenly in the year 1890 and was buried in the Crypt Chapel of St. Paul's. In early years, Liddon resolved to lead a celibate life, as being more conducive to perfect freedom of action, but not as if it were superior in sanctity.

A. R. MACDUFF.

THEOLOGY.

The Freedom of Authority: Essays in Apologetics. By J. Macbride Sterrett, D.D., Professor of Philosophy in George Washington University. New York: The Macmillan Co.

This work is both philosophical and theological. The true position of the author in regard to fundamental doctrines of the Christian religion is left somewhat obscure. More than once he uses the term "excarinate" of our Lord after His resurrection. It savors of a peculiar heresy, of which we can hardly believe so learned a writer to be the victim. Again, in his reference to a class of thinkers styled "abstract supernaturalists," we are startled by such questionable language as the following: "They pervert the Church doctrine of the God-man into an assertion that the man Jesus, in His state of humiliation (*kenosis*), was only veiled Deity, and deny that He 'increased in wisdom and stature' to His full-orbed Divinity at the Ascension." Passing over other instances of inaccurate or crude theological statement, we are disposed to criticise the author's speculative attempt to connect the Creator and creation by an organic bond, a bond contained in the very nature of God, issuing in creation as His offspring or self-realization by some sort of necessity (p. 275). The writer guards the latter assertion by the terms "free necessity." The only meaning we can affix to free necessity is that of moral necessity, which after all does not relieve us of necessity. "The crucial point," as he well states, "is the transition from the perfect First Principle to an imperfect world, *i.e.*, to creation." He repudiates the emanation theories, equally with that of creation *ex nihilo*, but the theory he proposes himself is, none the less, emanation, or a procession going forth from God in imperfect form, in order to return in perfection. We agree with his ultimate conclusion, but distrust his premises. The Incarnation produces the organic bond between God and His creature of which we are in search, and solves the dualism which perplexed the ancient world. If the author dealt with the subject from the point of view of the Incarnation, he would be in accord both with sound theology and sound philosophy, but in seeking the solution in nature, not in grace, he discloses a theory which ignores the supernatural, that is to say, as an act *ab extra* upon creation. He appears to be the slave of a naturalistic conception which seeks, abstractedly, in creation itself the evolutionary process whose end is perfection. Hence he arouses our doubts whether he regards the Incarnation as more than a development from within nature of the immanent Logos. In connection also with this aspect of his philosophy we cannot but feel that although he acknowledges the transcendence of God he does so with some reluctance and reserve.

The immanence of God in His every act and work, and the Light which lighteneth every man that cometh into the world, are facts of Christian doctrine which do not need the support of speculative philosophy. But when we turn to the author's application of these facts to those of moral authority and liberty we find his essays a treasury of useful instruction and stimulating thought.

He defines authority as "the power or influence through which

one does or believes what he would not of his own unaided powers."

The question being how this principle reaches man from God, its fountain head, the answer is that it is a Divine influence immanent in that reason which all men share, and inherent in human nature as one whole. Hence it can reach individuals only as members of the entire organism, and of entities which represent it. The medium of authority, whether in nature, or in grace, is a manifold social organism. The individual is only one of a kind. Separate from the genus, and so far as he separates himself, he forfeits, properly speaking, his humanity. He truly exists only as a personal illustration and organ of the common nature, and therefore the principle of the collective body is the law to which he is bound to conform. Within the unity of the universal whole are many organisms and legitimate representatives of the common life. Thus families and tribes, states, churches, that is, provinces of the Church, and other forms of social communion, are media of an authority which is the right of the species over its individuals. The first chapter of this work contains a fine exposition of the doctrine of solidarity, as opposed to individualism, and moreover the two opposites are well balanced. The freedom of each member of an organism is conditioned by its fidelity to type, its adaptation to and movement in the common life. But since individual persons are not mechanical functions, but moral and responsible agents, their conformity to constituted social authorities must become their own intelligent and free choice. It is by such conformity that man realizes and fulfils himself, and is at peace with himself in the sphere of liberty. Human life is progressive and it follows, by consequence, that authority is ever mediated according to imperfect conditions, out of which, however, the history of the race shows a constant development, the final goal of which is completed rationality.

We have indicated an argument which the writer elaborates with great ability. In the course of this work he is led to describe and refute the extreme subjectivism of Sabatier, Harnack, and the whole Ritschlian school; as also the equally extreme objectivism of Loisy, on the Roman side; their mutual denial that religion can be the object of knowledge, and their false interpretations of historical evidence. Indeed no small part of his book is taken up with this subject, and we gain thereby a curious and interesting revelation of the mental state of both Protestants and Romanists on the Continent in the face of anti-Christian culture, which is not without its bearing on the trend of thought discernible in America as well. These chapters, and one on "The Historical Method," are most instructive and valuable.

Considering these essays in their general and practical result, we do not hesitate to commend them as a noble presentation of essential truths, which fairly over-balances the adverse criticism which we have ventured to join with our praise.

Although the learned author states himself to be a Protestant by tradition and prejudice, yet his argument is inconsistent with sectarianism, and goes far to be a philosophical vindication of the Catholic religion. We hope his book will be widely read by Protestants, and for illustration of its logical tendency, quote the following passage, the closing paragraph of the chapter on Reason and Authority in Religion:

"A person must always be at home with himself in the content of his self-consciousness in order to be rational. The creed and cult of the Church must be adopted and self-imposed through recognition of their constitutive influence in his own development. But this development he knows can never be in isolation. The rational for him is the social. He lives and moves and has his being in and through social relations. The rational 'I believe' thus rests psychologically and historically upon a 'we believe.' The rational 'we believe' rests upon the Christian consciousness of the community of which we are organic members. This consciousness rests upon the primal and perennial vital bond of God with His offspring. Thus the ultimate ground of authority and of certitude is God's adhesion to man. The secondary, or mediating ground of certitude for the individual, is the Church, which represents the adhesion of man to God, through consciousness of this bond."

F. H. STUBBS.

Jesus and the Prophets. An Historical, Exegetical, and Interpretative Discussion of the Use of Old Testament Prophecy by Jesus and of His Attitude towards it. By Charles S. Macfarland, Ph.D., Minister of Maplewood Congregational Church of Malden, Mass. With an Introduction by Frank K. Sanders, Ph.D., D.D. New York: G. P. Putnam's Sons, 1905.

Dr. Macfarland seeks to show that our Lord did not treat the prophets as making exact predictions concerning Him, but as setting forth laws of Divine working which were certain to exhibit themselves in history and to reach their climax of manifestation in Him.

The Gospel writers are described as falling below this level of insight, and as resorting to many forced and far-fetched interpretations of the Old Testament.

The studies given are minute, but inconclusive.

F. J. H.

IT IS ANNOUNCED that the addresses made at the Interchurch Conference recently held in New York will be published in book form at \$2.00 per volume. The edition will be limited to the number of copies subscribed for in advance. Orders should be sent to William T. Demarest, chairman, 90 Bible House, New York.

The Family Fireside

THIRD SUNDAY IN ADVENT.

With prayers, O Jesu Christ, for this
We humbly seek Thy face:
The stewards of Thy mysteries
Endue with plenteous grace.

May they declare Thy righteous laws,
And all Thy will proclaim,
Unmindful of man's vain applause,
Unmindful of his blame.

A highway through the waste to build,
Before Thee may they go,
And labor till each vale be filled
And every height brought low.

May they the crooked paths make straight,
The rugged places plain,
Win wayward hearts and obdurate
To wisdom's ways again.

So, when time has fulfilled its round
And Thou com'st in Thy might
To judge the world, may we be found
Well-pleasing in Thy sight.

Brownwood, Texas. (The Rev.) JOHN POWER.

ST. THOMAS.

High praise and loving worship,
Dear Saviour, be to Thee,
Who didst Thy servant, Thomas,
Exalt from low degree
And made him an apostle,
One of that chosen band
To bear Thy precious message
To many a distant land.

He knew Thy power so mighty,
Yet, after Thou wast slain,
He would not heed their tidings
Who saw Thee risen again;
But Thou didst come in mercy
And show Thy Hands and Side,
And then, in adoration,
"My Lord and God," he cried.

Dear Saviour, may we ever
Repose our trust in Thee,
And lean upon Thy promise
Where now we cannot see;
So shall our faith be constant
And unreprieved above,
And Thou shalt bless us ever
With Thine unbounded love.

Grant us, with Thine apostle,
To own Thee God and Lord,
That we may ever hallow
Thy Name with one accord;
Who art with God the Father
And God the Holy Ghost,
Adored by Thy redeemed ones
And by the heavenly host.

WILLIAM EDGAR ENMAN.

SANTA ISLA DE PINOS.

I.

Hail, Holy Isle! Thou Isle of Pines and palms,
Which God's own Hand hath planted, years ago,
When first Creation's dawn began to be;
And forth the fiat went: "Light be; light was."
When morning stars together sang, and sons
Of God shouted for joy. And on the Day third
Dry land appeared, and Isle of Pines was born.

II.

Holy? Yes, for every pine and palm obeys
Its laws of God. They bow and bend their heads
As if in prayer—they wave triumphantly
Their palms in honor of their King Divine—
They arch above our heads—a temple grand.
The very soil is virgin—every flower
Sends forth its fragrant clouds of incense prayer,
While altar lights of stars proclaim God here.
Such are the vistas beautiful which fill
Our souls with joy, whenever we open our eyes,
And see the smile with which the Isle of Pines
Responds unto the holy Kiss of God.

* Literal translation of Gen. 1. 8.

III.

Holy? Yes, for sons of toll with horny hands
Now kill the curse of "thorns and thistles, sweat
Of brow in eating bread"—and blessings come,
By faithful labor ban to blessing turns,
And laborare est orare now.

IV.

Thrice holy is this Island now. This day
We laid to rest in peace, our saintly son
In Santa Fé—the Holy Faith—and all
The land is blessed and holy made by him.
And as his mortal body sleeps in peace
Beneath the pines and palms God's Hands
Have planted here, Oh! may his soul go on
At last in Paradise to perfect peace.

"El Nido." McKinley, Isle of Pines.
November 22, A. D. 1905.

GEO. W. WEST.

THE SHOES THAT TURN IN—OR THE SHOES THAT TURN OUT.

By DOROTHY SHEPHERD.

LIFE gives many queer little indications of character. Here is one, which perhaps may be new to you, as it recently was to me.

"Do you turn your shoes at night, as though they were walking into bed, or out of bed?" asked a friend.

"Why?" I parried, wondering as one will, what the result of my statement might be, before I became willing to give it.

"Just tell me. I want to know," she urged.

"I turn them *in*!" I said, philosophically resolved to bear the burden of the statement. "But what possible difference can it make?"

"It's a character sign—a straw which shows the wind of your disposition," she said, laughing at my discomfiture. "For the shoes that are turned in at night, indicate that the wearer is ready and anxious for sleep, and in no hurry again to 'gird on the sandals' and arise to the next day's duty. But the shoes that are turned out, are two eager sentinels to proclaim to any observer that the sleeper takes only needed rest, but his or her eager spirit longs to be up and away once more upon the highway of duty, just as soon as it may be released from the thrall-dom of necessary repose."

"Pooh!" I expostulated. "I'm not lazy."

"Yes, you must be by nature, or you wouldn't have your shoes rest with their toes in," she insisted, with an affectionate pat to ease my embarrassment. "Do you really like to get up in the morning? Tell me truthfully, please."

"Why, no, I don't—but nobody else does either," I said in self-defense.

"Oh, yes, the people do who turn their shoes out," she insisted. "I've noticed for a long time, and those apparently inert shoes do indicate their wearer's propensities. Why, I once knew two sisters. They looked very much alike, but from the beginning of the time when they became personally responsible for their shoes after they took their feet out of them, they diverged. Elsie turned her shoes in at night, and Constance turned her shoes out. What resulted? Why, Constance wakens like a flash in the morning. She's up and away for a horse-back ride before breakfast, or she has read the morning paper through and can tell the family the news before she pours their coffee. Sleep drops from her in a jiffy. But Elsie—whose shoes turn in! I don't think that even the Prince Charming could arouse her before 9 A. M. She sleeps past alarm clocks and breakfast bells, and yawns prettily for a full hour even after she is finally dragged from repose."

"Nonsense!" I said guiltily. "You don't suppose that those inanimate shoes influence her!"

"Well, I suppose that really, if the truth be told, she has influenced the shoes," she unwillingly admitted. "But anyway, the fact remains. I've noticed it repeatedly. Don't say anything about it, but test the theory for yourself."

"How?" I asked in dismay.

"Oh, ask the lazy people if their toes turn in," she said, laughing. "I'll warrant that the off-hand question will startle them into a dancing-master's gait, until you add 'at night, when your feet are out of them.'"

"What about the shoes that are kicked off, and lie in strange corners of the room—separated and afar?"

"Oh, those feet are not for our friendly paths," answered the philosopher. "You and I could not keep step with them."

WAGE-EARNING WOMEN WHOM I HAVE KNOWN.

AT THE TERMINUS.

BY DOROTHY SHEPHERD.

MAUDE and Helen were two sisters, whose trim little home was just at the edge of the water—almost at stone's throw from the great pier where the daily passenger-boats came and went. Every day hundreds of people passed up the quiet street, and as Maude and Helen had their eyes opened to other possibilities than those of the little village where they had been content with small things, they realized that if they were ever to attain college and the conservatory of music (the respective goals of their desire), they themselves must "work their way" to them, for their busy father had his hands already quite full enough in the maintenance of the household. The girls were very young, only sixteen and eighteen—not old enough for any vast attempts or far-away enterprises. What could they do? A possibility came into their minds one day, when a pleasant-faced lady stopped at their lilac-bowered gate to enquire if they could direct them to a good restaurant. "My daughter is not strong," she said, indicating the little girl at her side, "and I fear she may faint before we reach the hotel, unless she has something—even a glass of milk would do."

Now the Mountain Hotel, the ultimate destination for these travellers, was two miles up the hill-side—a long drive when way-farers are hungry!

"Why, I'll get her some bread and milk," said Maude eagerly, "I'll be glad to. Do come in and rest on our piazza, while I bring it."

When the lady turned away, a bright quarter rested beneath the drained tumbler.

Maud picked it up, turned it over and over; and was inspired by a thought.

"Oh, Helen," she said, "this shows us the road to college and the conservatory. It's a little sign-post, I do believe!"

"What are you talking about?" demanded Helen.

"Why, if father will let us, we could open a tiny lunch-stand here, and sell bread and milk and coffee and little things, you know. I really think that a great many people would buy from us. Perhaps we could have candies and fruit, too, from the city—and, oh, somehow, I feel so thrilled that I really believe I have the vision of a career opening out. Don't you feel creepy with anticipation?"

"Well, not quite yet," answered the more practical Helen. "A quarter has not that electric power upon my system!" and she laughed gayly. "But I do think that there might be a possibility of making some money at it, if we go at it in the right way."

"Where there's a will, there's a way, you know," said the hopeful discoverer.

This was the commencement of a real success. Piazza luncheons were first served—and as these became so popular that guests had to await their turn at the tiny tables—a rustic arbor was built, adjoining the house, another village girl was employed to assist as waitress, and thus "they enlarged their borders!" Several other features were added, as time went on to prove their possibility. An attractive news-stand, where books and magazines, as well as daily papers were to be had. This venture was worked "on commission," and therefore meant a shared profit with the news-dealer from the village, who sent his boy to act as clerk in that part of their establishment. Then still later, Maude and Helen leased their parlor to an enterprising friend, who opened a tiny store there, and sold souvenirs of the quaint town, and picture-postals, and finally a branch of the Woman's Exchange, which was a good thing for all concerned.

Profits were assured from the start—and Maude and Helen's friendly desire to serve well and thoroughly, won them friends among their patrons—so that they were the richer in more ways than could be estimated by finance. And the "end of the story" will find each esconced in a scholarship room in longed-for Halls of Learning—for the will is making the way, just as surely in this practical age, as when the wise adage was first uttered for encouragement.

And if God knocks continually at the heart of man, desiring to enter in and sup there, and to communicate to him His gifts, who can believe that when the heart opens and invites Him to enter, He will become deaf to the invitation, and refuse to come in?—*Lorenzo Scupoli.*

INSULTING THE CHILD.

I DO not care so much as I ought to care where you go when you die," remarked an incensed and plain-spoken woman to a gossip who had told her an untruth, "but it provokes me to have my understanding insulted in that fashion."

Liars, undowered with good memories, are only too apt to offer such insults to those who have to listen to their talk, and it is to be feared that many better-principled talkers, many who would never dream of telling a falsehood to a grown-up, will insult the intelligence of infancy with statements or threats the only effect of which is to lessen the respect which infancy should have for its elders. Esop's nurse, who threatened to throw her charge out of the window to the wolf, deceived the wolf for awhile, and quieted the baby's cries into the bargain, but we may take it that, as the four-legged eavesdropper soon learned to accept her word for what it was worth, so did the child to whom the threat was addressed.

"The only way I can make my children mind me is by telling them I am going to send for a policeman," remarked a church-going mother whose duty, so some of her critics said, was to die young and let her husband marry some sensible woman who could civilize her obstreperous progeny. Such talk from her might have had a quieting effect on her extremely wide-awake little boys while they were still in frocks, but naturally they soon outgrew it, and acquired with such growth the knowledge that while their mother might remonstrate with them for telling untruths, she was not above telling them herself on occasions. It is so very difficult to teach a child the difference (if there be any) between a lie and what some mothers speak of as a taradiddle, that in only too many cases the pupil can never be made to distinguish between the two, and because the teacher indulges in "little necessary fibs," may become such a truth-scorner as to have it said of him that "every statement he chooses to make is entitled to instant and unquestioning acceptance as a lie."

Mothers who would never on any account tell an untruth to one of their children, are sometimes, in bringing up examples of how not to behave, not careful enough to steer clear of the improbable. Jane Taylor of jingling memory is still popular in nurseries where it is contended, in spite of the dictates of common sense, that the moral her rhyming stories undoubtedly point will more than offset the wild absurdities she asks children to believe. For example, there is the poem inculcating the saving habit, a habit not perhaps so popular now as in years gone by, but still commended by grown-ups to little folks. It begins:

"Dear me! what signifies a pin
Wedged in a rotten board?
I'm very sure I'll not begin,
At ten years old, to hoard.
I never will be called a miser,
That I'm determined," said Eliza."

So far, so good. Every child who ever picked up a pin will, on hearing this recited, naturally denounce Eliza for not doing likewise. It is very well to pick up pins from any floor except that of a dressmaker's sewing-room, where a broom is needed for sweeping them up. But let us go on with Eliza's case. It would seem that shortly after leaving this pin where it had fallen, the young lady was getting ready for a drive and there was a pin lacking, for the want of which "all her clothes were falling off." It would be difficult to make the average child understand how *this* could be:

"She cuts her pincushion in two,
In hopes that one has fallen through."

Any little girl would be inclined to ask, at this point of the narration, why Eliza, instead of spoiling her pincushion, does not beg a pin from her mother, or sister, or one of the servants. Surely in every well-regulated household there must be pins to spare, no matter how far away the nearest notion store may be. Nevertheless that precious pin is still lacking, and Eliza's toilette is incomplete when the time comes for starting. The carriage drives away from the door,

"And poor Eliza is not in
For want of just a single pin."

This climax is so entirely beyond the confines of probability that it takes the poem quite out of the instructive literature niche, and places it beside Cinderella, and Little Red Riding Hood, and other fairy tales. And yet, while the most foolish of mothers would never dream of saying to a little girl: "Be good like Cinderella, and you will have a visit from a wonderful fairy godmother," the wisest is only too prone to frighten a child into cultivating the Cardinal Virtues by talk of catastrophes to be avoided only by taking warning by the fate of such unfortunates as Eliza.

Church Kalender.



Dec. 3—First Sunday in Advent.
 " 10—Second Sunday in Advent.
 " 17—Third Sunday in Advent.
 " 20, 22, 23—Ember Days. Fast.
 " 21—Thursday. St. Thomas, Apostle.
 " 24—Fourth Sunday in Advent.
 " 25—Monday. Christmas Day.
 " 26—Tuesday. St. Stephen, Martyr.
 " 27—Wednesday. St. John, Evangelist.
 " 28—Thursday. The Innocents.
 " 31—Sunday after Christmas.

Personal Mention.

THE address of the Rev. FREDERICK S. ARNOLD is changed from Poughkeepsie, N. Y., to 816 North Eutaw St., Baltimore, Md.

THE address of the Rev. ERNEST BRADLEY is changed from San Francisco to St. Paul's Church, San Rafael, Calif.

THE Rev. ROELIF HASBROUCK BROOKS of Brooklyn has accepted the call to become rector of St. Paul's Church, Albany, N. Y., in succession to the Rev. Dr. Prall.

THE address of the Rev. ALFORD A. BUTLER, D.D., is changed from Faribault, Minn., to Box 279, Eureka Springs, Ark.

THE address of the Rev. W. D. CHRISTIAN is changed from Terrell to San Antonio, Texas.

THE Rev. FREDERICK I. COLLINS, rector of the Church of the Messiah, Providence, has declined a call to Grace Church, Manchester, N. H., and will retain his present charge.

THE Rev. DR. GEO. H. CORNELL, vicar of Calvary Cathedral, Sioux Falls, S. D., will spend the winter in California for his health. His address, until further notice, will be Pacific Grove, Calif.

THE address of the Rev. SAMUEL W. DAY is 316 S. California Ave., Chicago, Ill.

THE Rev. W. H. FROST has entered upon his work as priest in charge of Alliance, Neb., and missions adjacent.

THE Rev. DAVID C. GARRETT of the Church of the Redeemer, Chestnut Hill, Mass., has decided to accept the call to St. Peter's Church, St. Louis, Mo.

THE address of the Rev. W. MONTAGUE GEEB is changed to 60 West 84th St., New York.

THE Rev. CAMPBELL GRAY, for the past year and a half general missionary in Southern Florida, has been placed in charge of St. Barnabas Church, Deland, Fla., with neighboring missions.

THE address of the Rev. WM. L. HIMES, Registrar of the Diocese of New Hampshire, is State Library, Concord, N. H. Care should be taken to address all communications and printed matter to him at State Library.

THE Rev. JOHN W. HYSLOP has resigned the rectorship of Trinity parish, Tiffin, Ohio.

THE address of the Rev. EDWARD H. INGLE is changed from Millwood, Va., to Nice, Alpes Maritimes, France.

THE Rev. EDWARD B. JOHNSON has entered upon his duties as rector of Trinity Church, Carbondale, Pa.

THE Rev. E. DE S. JUNY has resigned the rectorship of St. Peter's Church, Delaware, Ohio, to take effect January 1st, 1906.

THE address of the Rev. FLOYD KEELER is 1110 South 10th St., Terre Haute, Ind., and not as printed in the *Living Church Annual*.

THE Rev. J. P. LYTON has taken charge of missions at Abilene and Herring, Kansas, with residence at the former place.

THE Rev. E. E. MADEIRA, for the past two years associate rector of Christ Church, St. Paul, Minn., has been called to the rectorship of the same in succession to the late Rev. C. D. Andrews, D.D.

THE Rev. J. H. MCPHERSON has resigned his parish at Cheyenne, Wyo., and accepted a charge in the District of Boise.

THE address of the Rev. ROBERT JOSIAS MORGAN, until further notice, is Poste Restante, Philadelphia, Pa.

THE Rev. C. L. PINDAR, M.D., of St. Matthews, Ky., still has charge of St. James' Church, Pewee Valley, as during the past five years.

THE Rev. HARRY RANSOME has resigned the rectorship of St. Andrew's Church, Buffalo, N. Y., to take effect in January.

THE Rev. W. C. ROBERTS of Corning, N. Y., has been called to the rectorship of Grace Church, Lockport, N. Y.

THE Rev. W. H. ROBINSON has resigned as rector of St. John's and Emmanuel Churches, Ashfield, Mass., to take effect January 1st.

THE address of St. CLEMENT'S CLERGY HOUSE has been changed to 2013 Appletree St., Philadelphia, Pa.

THE Rev. WM. C. SEAW of East Oakland, Calif., has accepted the rectorship at Carbondale, Pa., and is now in residence.

THE Rev. AYKROYD STONEY, recently from Canada, has assumed charge of work at Holton, Kansas.

THE address of the Rev. JOHN SWORD is Lumberton, N. J., and not Lamberton, as stated in THE LIVING CHURCH of November 25th.

THE address of the Rev. Geo. S. TODD is changed from North Lake to Columbus, Wis.

THE address of the Rev. FREDERICK D. WARD is 2013 Appletree St., Philadelphia, Pa. He continues on the staff of clergy at St. Clement's Church.

THE address of the Rev. FREDERIC WELHAM is Hotel Cutler, Grand Haven, Mich.

THE Rev. WM. R. WOODBRIDGE has assumed charge, for a year, of Christ Church, Gilbertsville, Otsego Co., N. Y.

ORDINATIONS.

DEACONS.

VIRGINIA.—PHILIP A. ARTHUR was made deacon in St. Mark's Church, Richmond, on Wednesday, December 6th, Rt. Rev. R. A. Gibson, D.D., Bishop of Virginia, officiating. The Rev. E. L. Goodwin, former rector of St. Mark's, preached the sermon. Mr. Arthur was presented by the Rev. T. C. Darst, rector of St. Mark's. The newly ordained deacon has been in charge of The Neighborhood Workers' League Mission since he left business, last May, and has done a very successful work. He has been for some years an active worker in the Brotherhood of St. Andrew, Lay Workers' League, and the Young Men's Christian Association.

The Bishop will keep him in charge for the present of the Neighborhood Workers' Mission House.

PRIESTS.

NEW HAMPSHIRE.—The Rev. CURTIS HOYT DICKENS, deacon, chaplain at the Portsmouth Navy Yard, was ordained to the priesthood, Tuesday, December 5th, in Christ Church, Portsmouth (Rev. C. V. Brine, rector), by the Bishop of New Hampshire. The candidate was presented by the Rev. Daniel C. Roberts, D.D., President of the Standing Committee, and the sermon was preached by the Rev. W. H. Van Allen, D.D., rector of the Church of the Advent, Boston. Incense was offered during the service. During the service the candidate was presented with a silver paten and chalice, the gift of friends. Chaplain Dickens has just now been ordered to the *Kearsarge* from the Portsmouth Navy Yard, and sailed on December 11th for a cruise among the West Indies.

RHODE ISLAND.—The Rev. ALLEN GREENE was advanced to the priesthood by the Bishop of the Diocese, at Grace Church, Providence, November 26th. He was presented by the Rev. E. S. Rousmaniere, to whom he continues to act as curate.

DIED.

HANCOCK.—Entered into life eternal, at the Presbyterian Hospital, Memphis, Tenn., on Monday, November 27, 1905, the Rev. GEORGE E. HANCOCK, rector of the Church of the Good Shepherd, Forrest City, Ark.

The funeral service, which was held at Forrest City on Wednesday, November 29th, was

conducted by the Archdeacon, assisted by a number of the clergy.

"The strife is o'er, the battle done."

PEARCE.—CHARLES GORDON PEARCE, suddenly of pneumonia, December 9th, in Jacksonville, Florida; aged 42 years; son of Virginia Gordon, and the late C. G. Pearce of Cincinnati, Ohio.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

WADSWORTH.—Entered into rest, after a short illness, at noon, November 29, 1905, at his home on East Hill, Springfield, New York, HENRY T. WADSWORTH, husband of Louise Jones, and father of Charles R., Morris, Helen (Prior), and Louise, aged 92 years. He was a communicant of St. Paul's Church.

"He is not dead, but sleepeth."

WALL.—Entered into rest, November 28, 1905, at the rectory of the Church of the Good Shepherd, Lexington, Mich., Rev. ROBERT C. WALL, in the 82nd year of his age, and the 10th year of his rectorate here in Lexington. The funeral was conducted by the Rev. Dr. A. Kinney Hall of Port Huron, December 1st, and was largely attended by most of the townspeople among whom Mr. Wall had faithfully ministered.

"I have fought a good fight,
 I have finished my course,
 I have kept the faith."

YOUNG.—Entered into rest at Santa Monica, California, June 4, 1905, MARY J. YOUNG, and at the same place, November 15, 1905, ANNIE R. YOUNG, formerly of Decatur, Illinois, daughters of the late Robert J. Young.

"Grant them, O Lord, eternal rest, and may light perpetual shine upon them!"

IN MEMORIAM.

REV. JOSEPH FIRTH JOWITT.

"I heard a voice from heaven, saying unto me, Write, from henceforth, blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labours, and their works do follow them."

On Friday, October 27, 1905, the Rev. JOSEPH FIRTH JOWITT, faithful priest, devoted husband, beloved father, passed through death into life eternal and was numbered amongst God's saints in glory everlasting. After laboring abundantly for over thirty years in his Master's service, on account of ill health he was obliged to retire. Yet, by reason of his patience and faith so steadfast and immovable in his Master, "learned he obedience by the things which he suffered."

Thus to all who were privileged to know him, his latter days came as a benediction and example of the fruits of the Spirit, and his death was swallowed up in victory.

May light perpetual shine upon him and may his be a joyful resurrection!

The golden evening brightens in the West;
 Soon, soon to faithful warriors cometh rest;
 Sweet is the calm of Paradise the blest.

Alleluia!
 C.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS WANTED.

BY AN EVANGELICAL Canadian rector, "graduate," parish with plenty of hard work; interested in Sunday Schools; good visitor, and musical; married; age, 36. Address: A. W. B., LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, desires a parish near Philadelphia or New York City, Philadelphia preferred. Good Churchman; willing and earnest worker. Correspondence solicited. Address: A 1, LIVING CHURCH, Milwaukee, Wis.

TO WARDENS AND VESTRIES: Rector of large parish in South desires change to more bracing climate. Age 36, single; wide experience; preacher, organizer, financier, musical, visitor, expert in men's and boys' club work. Moderate Churchman. Large city preferred. Apply, "ALPHA," care LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGED CHURCHWOMAN of wide experience in hospitals and other institutions, is desirous of obtaining a position as housekeeper or matron in an institution, or as housekeeper in a family. Apply to Miss S., care RECTOR GETHESEMANE CHURCH, Minneapolis, Minn.

RECTORS AND MUSIC COMMITTEES wishing to secure the services of a thoroughly qualified and experienced Organist and Choirmaster, are invited to communicate with Advertiser, who desires good position. Fine Solo player and accompanist; successful trainer of boys' voices and mixed Choruses. Highly recommended; first-class testimonials. Address, "ORGANIST," Box 227, Wheeling, West Virginia.

POSITIONS OFFERED.

THE VICAR OF THE CATHEDRAL, Sioux Falls, S. D., has taken leave of absence for five or six months. A *locum tenens* is needed at once. Address: BISHOP HARE, Sioux Falls, S. D.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by THE JOHN E. WEBSTER CO. Established, April 1904.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

CLERGYMAN IN NEED OF FUNDS, offers at a sacrifice a white, figured silk stole, embroidered, \$10 (cost \$20). Also four sets eucharistic vestments (chasuble, stole, and maniple), white, red, violet, and green; good condition, \$25 (cost \$50). Would include two albs, with amices and cincture, and four plain colored stoles. ASMUS, LIVING CHURCH, Milwaukee.

COMMUNION BREADS AND Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE.

HASTINGS' Bible Dictionary, 5 vols., cloth, perfectly new, \$20 (cost \$30). JOSEPHUS, LIVING CHURCH, Milwaukee.

APPEALS.

The few scattering responses made on last Ephphatha Sunday—September 10th—do not bring the Expense Fund of the Mid-Western Mission up to the needed figure for the fiscal year. Hence this appeal. Attention is called to the Third Sunday in Advent, whose Gospel also mentions the deaf, to whom the Church has actively ministered in spiritual things since 1850.

REV. AUSTIN W. MANN,
General Missionary.
21 Wilbur St., Cleveland, Ohio.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free service in connection with any contemplated or desired purchases is offered.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Applications for books from this Society may be made through Mr. R. M. Pott, Agent, care of Church Missions House, 285 Fourth Avenue.

All Contributions should be sent to the Treasurer, Mr. JOHN MCL. NASH, 63 Wall St., New York City.

THERE IS A THANKSGIVING EVERY DAY WHEN BLESSINGS ARE PASSED ON.

Here is a special object.
It is fundamental.

Why? Because a ministry struggling to make ends meet, as a majority of the clergy in the Church are, cannot lay away money for old age and need; and a ministry unemployed and suffering in old age, as many are, furnish a poor basis upon which to build aggressive Christian work; and therefore although "the Lord hath ordained that they who preach the Gospel should live of the Gospel," a goodly number of "preachers" in this Church of ours are much short of a real living, when they are in trouble, sorrow, need, adversity.

"To comfort and succor all those who in this transitory life are in trouble, sorrow, need, sickness or any other adversity," is to work with God.

The General Clergy Relief Fund pensions, relieves, comforts, up to the limit of the Church's response and is the Church's arm in this matter.

It is good and blessed to do good this way. There is much thanksgiving every day when we can do it.

Send a thanksgiving offering to the General Clergy Relief Fund,

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.



PUBLISHERS' NOTES.

HOLY WEDLOCK.

Unsolicited commendations continue to reach us from the clergy who have purchased the book. The Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

Holy Wedlock, No. 1, heavy parchment cover, in envelope. .50.

Holy Wedlock, No. 2, white leatherette, boxed. .75.

Holy Wedlock, No. 3, white leather (kid), boxed. \$2.00.

PUBLISHED BY
THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

A. WESSELS COMPANY. New York.

Christmas Carols Ancient and Modern. Edited with Notes by Joshua Sylvestre. With Illustrations. 12mo, cloth. Price, \$1.00.

FLEMING H. REVELL CO. Chicago.

(Through E. S. Gorham, New York.)

Wisdom of the Simple. A Tale of Lower New York. By Owen Kildare, author of *My Mamie Rose*. Price, \$1.50.

E. P. DUTTON & CO. New York.

In the Country of Jesus. Translated from the Italian of Matilde Serao by Richard Davey. With Illustrations. Price, \$2.00 net.

The Bird Watcher in the Shetlands. With Some Notes on Seals—and Digressions. By Edmund Selous. With 10 Illustrations by J. Smit. Price, \$3.50 net.

In Further Ardenne. A Study of the Grand Duchy of Luxembourg. By the Rev. T. H. Passmore, M.A., author of *The Sacred Vestments* etc. With Illustrations and Map. Price, \$2.50 net.

LONGMANS, GREEN & CO. New York.

The Scientific Temper in Religion and Other Addresses. By the Rev. P. N. Waggett, M.A., of the Society of St. John the Evangelist. Price, \$1.50.

CALENDARS.

The Sanctuary Kalendar. Being the Kalendar and Lectionary of the English Church, together with Tables of the Services Appointed for Each Day, of the Collects to Be Used, and of Liturgical Hymns and Colours, for the Year of Our Lord 1906. With Suggestions as to the Manner of Conducting the Services, and Notes on the Ornaments and Arrangement of the Parish Church, and with Many Illustrations. Edited by Percy Dearmer, M.A., Vicar of St. Mary the Virgin, Primrose Hill, London, and F. C. Eeles, F.S.A. Scot., Hon. Sec. of the Alcuin Club, Diocesan Librarian of Aberdeen. Rivington's, 34 King Street, Covent Garden, London. 1906.

PAMPHLETS.

Thirtieth Annual Report of the Free and Open Church Association. Office of the Free and Open Church Association, 2353 E. Cumberland St., Philadelphia.

Questions on Church History. By the Rev. Arthur Cleveland Clarke, Chaplain of Saint John's School, Manlius, N. Y.

Confirmation Instructions. By Rev. Charles Herbert Young, M.A., Christ Church, Chicago. Chicago: A. C. McClurg & Co. Price, 10 cts.

WE SEE always what we are looking for, and if our mind has become trained to look for trouble and difficulty and all dark and dreary things, we find just what we seek. On the other hand, it is quite as easy to form the habit of looking always for beauty, for good, for happiness, for gladness, and here, too, we shall find precisely what we seek.—J. R. Miller.

The Church at Work

AMERICAN CHURCH MISSIONARY SOCIETY.

THIS AUXILIARY to the Board of Missions held its annual meeting in St. Michael's, Trenton, N. J., on the 5th day of December; this, through the courtesy of the Board, taking the place of any other formal conference in the Second Missionary District this autumn. The Bishop of the diocese was present throughout the day, lending his aid in every way and giving hearty sympathy. In the much regretted absence of the Bishop of West Virginia, the former celebrated the Holy Communion at 11 A. M., assisted by the Rev. W. Strother Jones, D.D., rector of the church. The sermon was preached by the Rev. David Steel of St. Luke's-Epiphany, Philadelphia.

At one o'clock all present adjourned to the parish house and enjoyed a most delightful luncheon, served by the ladies of the parish. The rector, presiding, called on several speakers at its conclusion: the Bishops of the diocese, and of Harrisburg, the Rev. Dr. A. S. Lloyd, and Mr. Wm. J. Schieffelin, president of the Society. The first of these spoke of how interesting was the history of the parish now entertaining the Society, a history dating from colonial days, this building standing since 1819, and its churchyard containing the mortal remains of the widow of Bishop Jarvis. He welcomed the Society very cordially to the parish and diocese.

At the business session in the afternoon, the former officers were reelected, and nearly all of the former executive committee, the Rev. Everett P. Smith and Mr. Roberts being elected to fill vacancies. Nine representatives of the Board of Missions are on the working staff of this Society. The treasurer's report was presented for Mr. Thomas by Mr. Roberts. It is in print, and will be sent to anyone desiring it. The secretary, Dr. Lloyd, adopted as his report the annual report of the Society, and urged this Society to push forward the Men's Thank Offering movement.

Brief addresses were made by the Rev. Mr. Meem of Brazil, who described the need for more men, and the encouragement that the visit of the English Bishop Everett of the Argentine Republic recently brought them, and his prophecy of their growth as a national Church; and by Seignor Lopes, who said congregations in Cuba were waiting and longing for pastors. Our opportunity was great in every part of the island.

At the afternoon conference, the Rev. Everett P. Smith described the Mission Study Class. The Rev. L. S. Osborne of Newark emphasized the men's opportunity, while women and children did their share. He advocated the Sunday morning missionary service. The Rev. Norman V. P. Lewis of Philadelphia showed how the Sunday School could be used for missions, if the children were instructed, taught to work, and their hearts touched. The Rev. J. Thompson Cole spoke on the Society's outlook. This he judged by the past history. The Society will continue to exist. It represents principles which will always find men to stand by them and put them in the forefront. The Rt. Rev. Dr. Darlington summed up the Conference, urging also the free use of printer's ink, and that laymen come to the front in missionary interest.

A vote of thanks to the rector, vestry, and congregation of St. Michael's for their hospitality and cordial welcome was unanimously adopted.

At the evening session in the church, there was a brief missionary service said by the Rev. Milton A. Craft. The Bishop of Harrisburg presided and introduced Mr. John N. Carpender. In an historical review of the Church in this country, he showed for what the men are asked to give a thank offering, and found a second reason for it in its united character and independence of other missionary offerings. The Rev. H. W. Wells of St. Andrew's, Wilmington, Del., showed first how the factor in the country's development is not the individual but the group of men. Then he described how the Church should reach the individual in his week-day conscience and life, and influence him when he is a factor in the world's work, as well as on Sunday as a unit in the pew. The Bishop of Newark next read a paper on "The Individual's Responsibility to the Church's Work." It was so forcible and practical that the Society determined to print it. So there came to a close one of the best in attendance and interest of this Society's anniversaries.

CHICAGO SUBURBAN CHURCH OPENED.

THE HANDSOME new Grace Church, Oak Park, Ill., a suburb of Chicago, was opened on the First Sunday in Advent, the Bishop of Chicago, who was rector at the time of his elevation to the episcopate, preaching the sermon. At the same time, the present rector, the Rev. Ernest V. Shayler, celebrated the fifth anniversary of his rectorship, the actual anniversary occurring on December 30th. In these five years the communicants have increased from 412 to 926; the Sunday School now numbers 350 students; there is a men's club with a membership exceeding 300; and a number of parochial organizations with excellent membership. The new church has cost thus far about \$80,000. The tower is yet to be erected. It is a Gothic structure, with exterior of Bedford limestone and interior of red Roman brick. The high pillars supporting the clerestory and the arches and window tracery are of the same stone as the



REV. E. V. SHAYLER.

exterior. The massive beams supporting the roof are huge timbers of oak, while the ceiling, beautifully paneled, in aisle and chancel, is all of the same material. This solid oak will be left in its natural state so as to color nicely with age, and become in the decades and centuries to come, like that of the old cathedrals of Europe.

Marble steps lead into the chancel where stands the oak choir stalls, beautiful specimens of carving, executed by the hands of Bavarian carvers now in America, while the

handsome pulpit, supported by figures of the four evangelists, is of the same material and thought in execution. The reredos is finished in a rich red and stencilled with gold, from a pattern made in the decorative Gothic style.

There are sixty-three windows in the church, all of which will be ultimately filled with art glass (as memorials) from either England or Germany. The twenty-five nave clerestory windows will contain Old Testament figures, the nave windows will represent in art glass the life of Christ, and end with the descent of the Holy Spirit, the birthday of the Christian Church; while the choir clerestory windows will be figured by the twelve apostles, and the west window at the south end of the nave will have figures of the leading saints in the Christian Church, beginning with the apostolic age and continuing down to Dr. McLaren, the late Bishop of Chicago. The complete thought of the glass is the Church of Christ, built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, and yet the Church reaching from Christ unbrokenly down to to-day. An illustration of the projected church appeared in THE LIVING CHURCH of April 22, 1905.

DEATH OF REV. R. L. M. HOUSTON.

THE REV. ROBERT L. M. HOUSTON, rural dean, and rector for the past eleven years of Trinity Church, Cornwall, Ont., Canada, Diocese of Ottawa, passed away on the morning of December 7th. He had been ill for some months and succumbed at last to a sudden attack of heart failure. The remains lay in state in Trinity Church, where the funeral service was arranged to be held on the afternoon of the 9th.

The Rev. Robert Leckie Mulock Houston was the son of the late William Houston, J. P., of Ramsay, Lanark, Ontario. He was born at Ramsay in 1850, educated at Carlton Place High School, and was graduated at Trinity University, Toronto, being general prozeman in the Divinity class and Hamilton Memorial prizeman, 1873. He was ordained deacon in 1875, and priest in 1876 by the late Archbishop Lewis. He was afterwards missionary at Lansdowne and incumbent of Merrickville and Iroquois. In 1894 he became rector of Trinity Church, Cornwall, where he remained till his death. He became rural dean of Stormont in July 1893. He married, in 1876, a sister of the Rev. Canon Spencer.

DEATH OF REV. A. T. DE LEARSY.

THE DEATH in Philadelphia of the Rev. Anthony T. De Learsy, a priest canonically attached to the Diocese of Connecticut, occurred on Nov. 12th. He was educated at the University of Kentucky and the General Theological Seminary, and was ordained deacon in 1885 and priest in 1886 by the late Bishop Dudley. His ministry has been spent in Kentucky, Mississippi, Texas, Maryland, Albany, Ohio, and Pennsylvania, and from 1901 till 1904 he fulfilled appointments in England. During the past year, being in ill health, he has made his home with his mother in Philadelphia.

DEATH OF REV. GEORGE E. HANCOCK.

THE REV. GEORGE E. HANCOCK, rector of the Church of the Good Shepherd, Forrest City, Arkansas, died on Monday, November 27th, at the Presbyterian Hospital, Memphis, Tennessee, resulting from an operation for

the amputation of the leg. He was thirty-four years of age, and had been in Forrest City about a year and a half, and in that time had greatly endeared himself to all his people and the community. The funeral service at Forrest City, where his remains rest, was conducted by the Rev. W. K. Lloyd, D.D., Rev. Thomas D. Windiate of Memphis, Rev. G. G. Smeade, and Rev. J. J. Cornish. It was the Burial office and celebration of the Holy Communion. On the Friday night following, the Bishop of the diocese held a memorial service, assisted by the Rev. Dr. Lloyd. Mr. Hancock was ordained deacon by the Bishop of Lexington in 1902, and was advanced to the priesthood early in the present year by the Bishop of Arkansas.

DEATH OF CANON WHITMARSH.

OMAHA, NEB.—The Rev. W. T. Whitmarsh, senior canon of Trinity Cathedral, Omaha, died on Thursday, December 7th. He was 71 years of age and was afflicted for a number of years with rheumatism.

The late Rev. William Tilly Whitmarsh was born at Portsmouth, England, May 28th, 1834. For some years he was engaged in business and at the same time did excellent work as a Baptist minister. Feeling that his calling was the sacred ministry, he retired from business and gave his entire time to this work, serving several English pastorates.

In 1871 he came to the United States and served the Baptist society in Maine and Ohio. While pastor at Warren, Ohio, he became convinced of the historic position of the Anglican Church and, resigning his pastorate, he entered Kenyon College, Gambier, Ohio, to prepare himself for the ministry of the Church. He was ordained deacon by Bishop Bedell at Cleveland in 1879 and priest by the same prelate in 1880. His active ministry was spent in Cleveland, Muskegon, Carrollton and Danville, Ill., and Norfolk and Omaha, Neb. From 1890 to 1898 he was secretary-registrar of the diocese and private secretary of Bishop Worthington. In 1898, failing in health, he was compelled to relinquish his active work. As historiographer of the diocese he was author of *The History of the Diocese of Nebraska, Its Parishes, Missions, and Institutions*, of which a new edition is in the process of printing.

The funeral was held Saturday morning, at Trinity Cathedral, Omaha. The body was taken to Warren, Ohio, for burial.

APPRECIATION OF DR. WEBB.

THE CONNECTION of the Bishop Coadjutor-elect of Milwaukee with the Church of the Holy Apostles, Philadelphia, and especially with the Sunday School of that parish, is related by the superintendent, Mr. George C. Thomas, in the *Parish Intelligence*, as follows:

"Dr. Webb was formerly a scholar and teacher in the Sunday School of the Church of the Holy Apostles, and known to the superintendent from his earliest life. His aunt, Mrs. Franklin M. Potts, also taught a Bible class for a number of years, and his mother and sister have also been interested as teachers.

"On the following morning, the superintendent sent a telegram of sympathy and best wishes to Dr. Webb, and in the course of the week received a letter from him from which we make the following extract:

"May I tell you how much I value my early training at the Church of the Holy Apostles, which gave me so much of my little knowledge of the Bible, and my belief that there is no work that can be done for the good of a parish equal to the work of the Sunday School? I thank you more than I can tell you for the lessons you taught me of what the Sunday School might be."

"This letter was read to the school on the afternoon of Sunday, November 26th."

EIGHTY-FOUR PER CENT FREE CHURCHES.

THE ANNUAL MEETING of the Free and Open Church Association of the diocese was held at the Church of the Advocate, Philadelphia (Rev. Henry Martin Medary, rector), on the First Sunday in Advent. After the service the annual meeting was held when Mr. J. Vaughan Merrick, who presided, was reelected president, Mr. Charles W. Cushman, treasurer, and the Rev. John A. Goodfellow, secretary. The annual report of the association showed that the present number of free churches and chapels in the American Church is 4,949, against 785 which are rented or assigned; being 84½ per cent. of free churches.

LARGE CONFIRMATION CLASS IN DIOCESE OF FOND DU LAC.

THE LARGE number of 71 were confirmed last week at the Church of the Intercession, Stevens Point, Wis., by the Bishop Coadjutor of Fond du Lac, who was rector of that parish at the time of his election to the episcopate. The present rector is the Rev. M. N. Ray.

MISSION IN NORTH CAROLINA MOUNTAINS.

FROM October 27th to November 2nd, Fr. Hughson, O.H.C., held a mission at Christ School, Arden, N. C. These services were greatly blessed, and the people gathered from far and near, coming from their homes hidden in the mountain coves in the heart of the forests, crowding to hear the gospel preached to them in its fulness and purity. Christ School is situated in the mountains of western North Carolina, and is devoted to the teaching and training of the white people of the southern mountains. This mission ministers not only to the pupils of the school but to the people for many miles around, and it was beautiful to see, during the blessed days of Fr. Hughson's mission, how gladly the old men and women as well as the young people received the Gospel message. The glorious days of Indian summer were cloudless through the week, and the congregations steadily increased. Those who came once, came again, and after that they brought their friends with them. Each day began with the celebration of the Holy Eucharist; in the beauty of the frosty mornings, the communicants came over the hills and gathered before the altar, holding up toil-worn hands to receive the Bread of Life.

These mountain people are very slow to accept anything or anyone strange to them; yet from the first service they opened their hearts to Fr. Hughson, and crowded round him on all occasions, eager for a personal word from him. This was very unprecedented, for they are a reticent, self-contained race. For nearly two hundred years they have lived apart, shut in by their mountain walls, so that in a measure they have retained the instinctive judgment and receptivity of children. Of course ungoverned passions rule many lives, but they have much of simple faith in God and kindness to fellow-man, and nowhere is there a greater opportunity to bring the full power of the Church to seeking souls.

BISHOP'S HOUSE FOR WESTERN MASSACHUSETTS.

THE COMMITTEE appointed a year and a half ago to gather a fund for the Bishop's house, has issued a report, in which the amount of the fund is stated as \$22,576.17. The largest amount contributed to this fund came from Lenox, and was nearly \$10,000.

Of the 48 parishes and missions in the diocese, 29 have contributed, and it is

earnestly hoped that those parishes not responding this year will do something in 1906. No definite plans have been made by the Bishop or committee as to the location of the house, and, as the fund desired is \$35,000, it will probably be some time before anything definite is decided.

JAMESTOWN (VA.) MEMORIAL.

AT THE REQUEST of Bishop Randolph, the Association for the Preservation of Virginia Antiquities has granted to the Diocese of Southern Virginia permission to erect at Jamestown a memorial to Robert Hunt, first clergyman of the Church in Virginia.

DR. CLARK ACCEPTS SECRETARYSHIP.

THE REV. R. W. CLARK, D.D., has resigned the rectorship of St. Paul's Church, Detroit, in order to accept his appointment as department secretary for the Board of Missions in the Fifth Missionary Department. Dr. Clark has been voluntary secretary since the department grouping was first instituted. He has long been an active worker in the missionary cause.

Dr. Clark was graduated at Williams College with the degrees of B.A. in 1865 and of M.A. in 1868, in which latter year he was graduated from the General Theological Seminary. He was ordained deacon in 1867 and priest in 1868 by the late Bishop Clark of



REV. R. W. CLARK, D.D.

Rhode Island. The first ten years of his ministry were spent as assistant at Calvary, New York, rector of St. John's, Portsmouth, N. H., and then of Trinity Church, Columbus, Ohio, and since 1877 he has been rector of St. Paul's Church, Detroit, the mother parish of the city and of the state. Dr. Clark is the compiler of a volume of family prayers, *The Church in Thy House*, and the author of *New England in the Northwest Territory*.

MR. SCADDING'S LIMELIGHT LECTURES.

THE REV. CHARLES SCADDING of La Grange, Ill., has just returned from a missionary lecture tour including Indianapolis, Louisville, Lexington, and St. Louis. In each case the Bishop of the diocese presided, and the lecture was invariably well received. It is interesting to read in the Lexington, (Ky.) *Herald* the following appreciative comments:

"Mr. Scadding's refreshing sense of humor, and his ability to get at once in touch with his audience, together with his well selected lantern slides, will revolutionize the old-fashioned, dry-as-dust missionary sermons. No one who heard this lecture can now reasonably say that he does not believe in missions. Bishop Burton presided and commended this method of making mission-

ary addresses, which are interesting and realistic by the use of the stereopticon. Mr. Scadding is a man of unusual personal magnetism and force, his delivery is most attractive and his lecture is an ornate, charming story. He makes a subject of intense interest to a great number of people luminous."

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Ep. Coadj.

Memorials at Cathedral—G.F.S.—Dr. Carey's Anniversary.

AT THE morning service of December 3d, in All Saints' Cathedral, Bishop Doane unveiled and blessed the two memorial mosaics placed on either side of the chancel windows. These two beautiful Venezzio Muranio mosaics are of exquisite design and beautiful workmanship and probably are among the finest in this country. They have been placed in the Cathedral of All Saints as a memorial of the late Chancellor George G. Carter, who died quite suddenly one year ago. The memorial is erected by the family of Chancellor Carter.

The two mosaics are about 20x4 feet, the one of the Gospel side being wrought into the form of the Virgin Mary, while that on the Epistle side of the chancel represents St. John the Divine.

Most intricate is the fashioning of the bits of colored glass entering into the composition of the mosaic design, with the different color schemes, from the bright golden background of each to the blue and white robes of the Virgin and the red vestments of St. John. Their brighter hues supplement and bring out by contrast the more sombre colors of the beautiful chancel casement which they flank. Seen with the sunlight irradiating them, the picture is one not soon to be forgotten.

THE ANNUAL meeting of the Diocesan Council of the Girls' Friendly Society was held in Christ Church, Troy, N. Y. (the Rev. R. S. Cobb, rector), November 23d, the associates of Christ Church branch being the hostesses of the occasion. After service and luncheon, reports read from the different branches showed a great deal of work accomplished and much interest manifested. One item of note was the celebration by St. Paul's branch, Troy, of its twenty-fifth anniversary.

ON ADVENT SUNDAY, the Rev. Dr. Carey celebrated the thirty-second anniversary of his rectorship of Bethesda Church, Saratoga Springs. Large congregations were present both morning and evening. The music, which was arranged for the occasion, was rendered in a most satisfactory way. Dr. Carey told of the constant success in the work from the beginning, giving his congregation credit for their labor and love which enabled him to do the work allotted to him. He spoke feelingly of those who have passed away and whose examples remained to make us strong in Christ and in the work of His Church. In the afternoon the Sunday School held their anniversary services. Both the chapel school and the church school showed wonderful progress and valuable work accomplished. The offerings were for the Childs Hospital in Albany.

The *Daily Saratogian* says: "Dr. Carey's labors have been in the broadest sense labors in the cause of a Christianity that knows no limitations of creed, and his personality has endeared him to all men with whom he has come in contact as citizen as well as minister."

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

New Font for St. Paul's.

IN ST. PAUL'S CHURCH, San Francisco, on Sunday, November 26th, Bishop Nichols

consecrated a beautiful marble font, a memorial to the late Mrs. Emma Medau McKay, the gift of her husband, Mr. Wm. McKay and her sister, Mrs. L. R. Katz. It is probably the most chastely rich piece of work in the city. It is set in what was formerly a mortuary chapel, which thereby becomes a baptistry, a circumstance which the Bishop did not fail to note and turn to happy account in a most searching sermon. In the afternoon two little nephews of Mrs. McKay were christened at the new font by the rector, the Rev. W. Maxwell Reilly.

The interior of both church and chapel has recently been renovated and re-tinted, and the exterior put into full repair. The parish is free from all indebtedness, and, in the characteristic phrase of the rector, they "owe no man anything but brotherly kindness." The present church was built early in the term of the present rector, whose service of eleven years exceeds that of any other in the city. In a very real sense, both church and parish are the fruit of his labors. Associated with him as curate is the Rev. William Renison. The spirit of St. Paul's is distinctly devotional and educational. The parish seeks not to attract the shifting crowds, but to help build up Christian homes.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Clerical Conference at Wilkesbarre—Rector Instituted at East Mauch Chunk.

AT THE personal invitation of the Bishop, and under the gracious hospitality of the rector of St. Stephen's, Wilkesbarre (Rev. H. L. Jones, D.D.), about forty of the clergy met in that city on December 5th for an Advent Conference. At 11 o'clock there was a celebration of the Holy Communion by the Bishop, assisted by Archdeacon Coxie of Scranton, during which the Bishop delivered a very solemn and searching address on "The Ministerial Outlook upon the Advent Season." It was a practical warning against the possibility of being so absorbed in Christmas preparations of a material sort as to overlook the spiritual side of Advent. An hour or so was spent in an informal conference upon matters of practical diocesan import, such as lay readers, clergy relief, archdeaconry methods, etc. Returning to the church, an opportunity was afforded of listening to the new organ recently installed, probably the finest in eastern Pennsylvania. The remainder of the afternoon was spent in meditation and prayer, the Bishop speaking at length upon themes suggested by the Advent collects. His general subject was "Power."

THE RECTOR of St. John's, East Mauch Chunk (Rev. Norton T. Houser), was instituted on the evening of November 28th, the Bishop officiating and preaching.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Woman's Auxiliary—Changes at St. Paul's—City Notes.

THE WOMAN'S AUXILIARY observed its annual Day of Prayer for Missions on Wednesday, November 29th, by a Quiet Hour in the Church Club rooms, from eleven until twelve o'clock. Handbooks containing prayers for missions were used for the service, and the meditations were given by the Rev. E. A. Larrabee, rector of the Church of the Ascension, Chicago. His theme was "The Glory of God," the underlying principle of all the work; and, by his deep spiritual insight, the women were lifted above the details which often hinder the best of service. The offering of the day was divided between Foreign, Domestic, and Diocesan missions.

At the noonday meeting, on December 7th, sixty-seven delegates assembled from twenty-

nine branches, and listened to accounts of two important works within the city borders. The first was a talk by Mrs. Metcalf of Christ Church, Woodlawn, on "The Church Home for Aged Persons." It was well shown how important is this institution, which cares for the aged, who are otherwise without provision for their declining years. Emphasis was laid upon the homelike character of the institution, and the cheer carried by the sympathetic interest of Church people. Foreign missions at our very doors, opened a new line of thought as Mrs. Waters of St. Andrew's Church, Chicago, told simply and graphically of the Chinese mission at the Cathedral. This noble work, in existence for the past twenty years, is showing fruits in the confessed belief of some who have been pupils, and who will carry the Gospel back to China in the future. The needs of the work are many; chiefly, more accessible quarters, and an increased number of teachers.

CHRIST CHURCH, Woodlawn Park, Chicago (Rev. C. H. Young, rector), has been presented with a pair of brass candelabra for the altar, as a thank offering.

AT THE Church of the Redeemer, Chicago (Rev. S. B. Blunt, rector), two celebrations of the Holy Eucharist will hereafter be held every Sunday. On Christmas day at this church there will be four celebrations of the Eucharist at 7, 8, 9, and 11, and in order to meet the varying wants or tastes of all the people, the character of the services will vary. The earlier celebrations will be plain low, the 9 o'clock, full choral, when the choir will be supported by an orchestra, and at 11 o'clock the musical programme will be very simple, only very familiar hymns and chants being used.

BEGINNING with November, the noon celebrations of the Eucharist at St. Paul's Church, Chicago (Rev. Herman Page, rector), took on new character. Hereafter the splendid choir of this church will render the best settings for this service, and the most reverent music on their list will be used at the Holy Communion.

Some most excellent rules governing wedding services in St. Paul's Church have been put forth by the rector, wardens, and vestry. Among them are provisions that the sexton, organist, and choir (if desired) must be paid, and a schedule of rates is given. No decorations inside the altar rails are permitted except the usual vases of flowers for the altar, and the altar guild will care for these. No charge is to be made for use of the church, but any gift of money will be used for the adornment and care of the chancel.

ST. ANDREW'S DAY was observed by Chicago Brotherhood men by good attendance at corporate communion in the various parishes. On the evening before there were about 150 men present at Grace Church for a service of preparation for the Holy Communion, conducted by the Rev. W. O. Waters and Dr. J. H. Hopkins.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Deaconess at Danbury—Woman's Auxiliary.

A DEACONESS is now at work in St. James' parish, Danbury (the Rev. George W. Davenport, rector). Deaconess Walker, who is rendering excellent service, is a sister of the Rev. William, the Rev. George, and the Rev. Millidge Walker.

THE ANNUAL meeting of the Woman's Auxiliary for the Archdeaconry of Fairfield was held at St. John's, Bridgeport (the Rev. Wm. H. Lewis, D.D., rector), on Thursday, December 7th. The sermon at the opening service was preached by Bishop Courtney. After the noon-day prayers for missions,

Miss Jarvis, the organizing secretary for the diocese, made a statement of work for the coming year. In the afternoon, addresses were made by Miss Mahoney of the African Mission, the Bishop of Salt Lake, the Rev. Thomas Wetmore of the District of Asheville, and Rev. J. G. Meem of Brazil.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Gifts at Ripon.

THREE new statues of carved wood have been placed in St. Peter's Church, Ripon (Rev. A. P. Curtis, rector). One of these, representing a guardian angel with a child, is in the baptistry, and is placed in memory of Edgar Field Barnes as the gift of the child's mother. Two others are given by Mrs. Louise Higby in memory of her deceased husband and son. These represent St. John the Divine and St. Augustine of Canterbury. A new Marshall-Bennett organ will be placed in the church by Easter.

Saturday of this week will be observed at St. Peter's as a special day of intercession. The services will begin on Friday evening, will continue through Saturday, and will conclude with the Sunday services. The preacher during the entire period will be Fr. Parrish.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Mission Notes.

A MISSION, from December 7th to 17th, is being held by Archdeacon Cope in Lexington, Nebraska.

BISHOP GRAVES is, for reasons of health, to spend a portion of the winter in southern Florida.

THE DEAN of the Cathedral at Laramie is preaching an interesting course of sermons on Christian Ethics, which are arousing favorable comment among the students of the State University.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Missionary Mass Meeting—B. S. A.—Church Property for Park.

AT A MISSIONARY mass meeting held in St. Luke's Church, Brooklyn, on Tuesday evening of last week, great interest was aroused by the address made by the Ven. James Townsend Russell, the new Archdeacon of Brooklyn, regarding the great need for hard and definite mission work right in the home city. The Archdeacon said that there were at least 900,000 people in Brooklyn without the churches, and that membership in the latter is by no means keeping up with the increase in population. He expressed the opinion, after a close study of the problems, that by an adaptation of the "settlement" system only can the Church reach the great mass of the population. Other speakers at the mass meeting were the Rev. H. St. George Tucker of Tokyo; Mr. George C. Thomas, treasurer of the Board of Missions, and the Rev. Dr. Randolph H. McKim of Washington.

THE LONG ISLAND Local Assembly B. S. A. had its Advent meeting in the Church of the Ascension, Greenpoint. A conference on "Chapter Meetings" was led by Mr. William Harrison. At the evening session, "Probation Work in the Courts" was talked of by Mr. Charles H. Warner, probationary officer in the General Sessions Court, Brooklyn; and the Rev. Charles Henry Webb, rector of the Church of the Redeemer, Astoria, spoke on "Our Reasonable Service."

THE LOCAL Borough Board of Queens has approved a project to lay out as a city park a tract of land, about eighty acres in extent, at Maspeth, which is now the property

of the Diocese of Long Island. It was given to the diocese many years ago for a seminary, but the gift was without restriction, and the development of the neighborhood into a manufacturing section has made the seminary plan impracticable. It is held to be unlikely that the diocesan officials will oppose the condemnation of the land for park purposes.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

New Missionary Policy.

THE DIOCESE has adopted a new policy towards its missions by withdrawing support from some eight or ten of the older and stronger missions, the increase of missionary work throughout the diocese having been greater than the increase of funds for its support. One mission thus deprived of assistance is All Saints' Chapel, Montecito (Rev. M. M. Moore, vicar). It has now been reorganized as "the Bishop's Chapel," with the missionary as vicar under the Bishop. The arrangement made for its support is that the vicar shall receive all the revenues, meet all expenses, including convention assessment, choir expenses, taxes, upkeep of property, etc., and lives upon the remainder, be it what it may—thus trusting entirely to the apostolic precept, "Even so hath the Lord also ordained that they who preach the gospel should live of the gospel."

At this church a guild of girls, known as the Guild of St. Hilda, under the direction of the vicar's wife, are raising funds for the purpose of putting five small figure windows in the baptistry. They have already placed one such window, and a second was to be ready at about this time. The work has been done by the Flanagan & Biedenweg Co. of Chicago.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Conference on Religious Education—Boston Notes—Special Sermons in Cambridge.

AT ST. PHILIP'S CHURCH, Cambridge (Rev. E. M. Gushee, D.D., rector), Fr. Powell, S.S.J.E., is preaching a series of Friday evening sermons during Advent on "The Christmas Communion." A special course is delivered by the rector on Sunday mornings on subjects as follows: "The Need of an Awakened Conscience," "The Need of Knowing God's Word," "The Need of the Ten Commandments," and "The Need of Loyalty to Our Lord."

THERE was a conference on religious education at the Semitic Museum, Cambridge, on the 7th of the month, when the special topic for consideration was: Should credit be given in secondary schools and for college entrance to the study—first of history contained in the Scriptures; second, of language of the Scriptures, original or versions; and third, of literature contained in the Scriptures? In the absence of Professor D. G. Lyon, the Rev. Samuel H. Hilliard of the Church Temperance Society, and one of the Diocesan Commission on Religious Education, presided, and he also addressed the conference, as did the Rev. Dr. Endicott Peabody of Groton School. Among the letters read from the heads of various institutions of learning was one from Dean Hodges of the Episcopal Theological School. This resolution, offered by Dr. Peabody, was adopted: "That the colleges of New England are respectfully requested to give due consideration to the question of credit for the study of language, history, and literature of the Scriptures, and to provide for the same in entrance examinations."

THE 61st ANNIVERSARY of the founding of the Church of the Advent was suitably observed by that parish on Advent Sunday. It also was the eleventh anniversary of the consecration of the church; the third anniver-

sary of the Rev. Dr. Van Allen's rectorship; and the thirty-fourth anniversary of organist S. B. Whitney's connection with the parish. At the high celebration of the Holy Eucharist the Rev. William B. Stoskopf was celebrant, the Rev. George J. Walenta deacon, and the rector sub-deacon. The latter preached an able discourse on what the parish had stood for in Catholic faith and practice all these years.

THE REV. SHIRLEY C. HUGHSON, O.H.C., conducted a series of quiet hours last week at the Church of the Advent, which were taken advantage of by a number of the members of the Confraternity of the Christian Life.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

The Clericus—Rector Instituted at Mankato

THE TWIN CITY CLERICUS met in St. Sigfried's Church, St. Paul (Rev. J. E. Amfeldt, rector), on Monday. An interesting paper on Church Statistics was read by the Rev. A. D. Stowe. The Bishop was present and appointed the committees to make all arrangements for the Sixth Missionary Conference, which meets in Minneapolis in October next. It is expected that features of the coming conference will include special services conducted in both the Indian and Swedish languages, also a grand missionary meeting in the Auditorium on the Sunday afternoon. The committee on hospitality hopes to arrange for the entertainment of all the clergy in the state.

A committee was appointed to ascertain just what is taught in the public schools in regard to the origin of the Church, and if, as is commonly reported, they find the statement that the Church was "founded by Henry the Eighth," they are to bring in such recommendations as to how such error is to be rectified.

THE REV. A. E. FILLMORE was instituted rector of St. John's Church, Mankato, on Friday, by the Bishop, the sermon being preached by the Rev. C. E. Haupt, on The Church as a Divine Organization and the Functions of the Ministry. The Rev. Geo. C. Dunlop and Rev. C. C. Rollit took part in the service.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Memorial Pulpit in Hoboken.

THE PULPIT just erected in the Church of the Holy Innocents, Hoboken (Rev. G. Ernest Magill, rector), by Col. and Mrs. Edwin A. Stevens as a memorial to the late Rev. George Herbert Moffett, who for twelve years was rector of the parish, was blessed by the Bishop at a special service held in honor of the event. The curate of the parish, the Rev. E. P. Hooper, acted as chaplain to the Bishop, and one of the acolytes was a son of the donors. The sermon was preached by the Rev. Fr. Hughson, O.H.C. Adam's *Missa de Sanctis* was sung, the rector celebrating the Holy Eucharist. A large number of the diocesan and other clergy were present. The pulpit is a handsome piece of ecclesiastical workmanship, the base being composed of four different kinds of Italian marble, so shaded as to correspond with the decorations in the church. The iron work is copied from a screen in Lincoln Cathedral. Fr. Moffett, who is commemorated by the pulpit, was rector of Holy Innocents', immediately prior to his acceptance of St. Clement's Church, Philadelphia.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Junior Auxiliary—Elizabeth—Westfield—Notes.

A CONFERENCE of the officers and workers of the Junior Auxiliary of the diocese was held Saturday, December 2nd, at Christ

Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector). After a celebration of the Holy Eucharist, the Rev. Arthur M. Sherman of Hankow, China, conducted a quiet hour. The remaining time, with luncheon intervening, was given to a conference on the work, till 4 o'clock; when a splendid missionary service for children was held, the neighboring chapters and the various parishes of Elizabeth sending their Sunday School pupils. The Rev. Mr. Sherman spoke on work among boys and girls in the far East, and held the attention of the children wonderfully.

THE Men's Association of Christ Church, Elizabeth, have arranged a most interesting lecture course for the winter, the series as given thus far arousing much attention and attracting considerable audiences. The subjects include a lecture on Japan by A. Maclay; one on Russia, and another on Holland, by Wm. E. Grittis; and one on the Panama Canal by M. P. MacQueen. All these have been illustrated with stereopticon slides; the last of the course will be a lecture on "English, Scotch, and American Ballads," by Miss Kay Matthews Spencer, with musical illustrations.

ST. PAUL'S, Westfield, has followed the lead of other parishes by organizing a men's club, which begins its work under most promising auspices. The Rev. W. O. Jarvis, rector at Westfield, has been granted a three months' leave of absence because of the continued illness of his wife. With Mrs. Jarvis (who is a daughter of Prof. Seabury of the General Theological Seminary) he will spend the winter in Sullivan County, New York.

THE REV. R. T. WALKER, who has been on the staff of the New Jersey Associate Mission for two years, has resigned to become curate at Christ Church, New Brunswick, under the Rev. E. B. Joyce. The Associate Mission also loses another member in the withdrawal of the Rev. Herbert W. Brueninghausen, to become rector of St. Mary's Church, Keyport, N. J.

A PAROCHIAL MISSION which is believed to have done much good, has just been held at Christ Church, South Amboy (the Rev. H. M. P. Pearse, rector). The missionary was the Rev. Charles Fiske, rector of St. John's Church, Somerville, N. J.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Anniversary at Columbus.

THE REV. JOHN HEWITT has just completed ten years as rector of St. Paul's Church, Columbus. In recognition of the event, his vestry voted him an increase of salary, and at a parish meeting about \$10,000 was subscribed to cover the floating debt on the new church edifice. In November Mr. Hewitt was elected secretary of the Ohio branch of the American National Red Cross Society.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Improvements at St. Clement's—Anniversary of Rev. N. S. Thomas—Two Missions.

THE OLD organ gallery in St. Clement's Church (the Rev. C. S. Hutchinson, rector), which has been deemed unsafe, has been removed and other improvements are about to be made, at a cost of some \$1,200, before the rebuilding of the new parish house. Several memorials have been presented recently; a magnificently embroidered red cope, the work of All Saints' Sisters, as a memorial to the Rev. George Herbert Moffett, sometime rector of St. Clement's; also a silver lavabo and pitcher for the crypt chapel and a silver-mounted Missal for the High Altar, marked

"To the Glory of God and in Loving Memory of Julia Neill Mayer." The designs for the new altar, as a memorial to the Rev. George Herbert Moffett, are being prepared, and the sum of nearly \$2,500 has been contributed. The children of the church are rehearsing a Christmas Mystery Play, written by the Rev. Fr. Field, S.S.J.E., of Boston, which will be given during Christmastide.

THE FIRST SUNDAY IN ADVENT was observed as the sixth anniversary of the rectorship of the Rev. Nathaniel Seymour Thomas of the Church of the Holy Apostles, Philadelphia. These years have marked a steady onward growth in the conditions of the parish. The communicants are numbered at 1,621, the receipts from all sources during the last convention year exceeded \$42,000, and during the six years the grand total was \$511,276. The organ has been enlarged and placed in a room built for that purpose; the Cooper Hall, the gymnasium, and the Richard Newton Memorial building have been erected, and a fine tower has been completed. The chantry, with its memorial organ to Annie Louise Warwark has been finished and the whole group of parochial buildings remodelled and renovated. The Church of St. Simon the Cyrenian for Colored Persons, formerly under the care of the Church of the Crucifixion, has become a mission chapel of the Church of the Holy Apostles, and a debt of \$5,000 assumed and paid. A rectory has been purchased, costing \$18,000, and a parish house for the colored mission built. The endowment fund has been increased from \$25,000 to \$70,000. The Rev. John R. Matthews, diocesan missionary, began a mission in this church on the Second Sunday in Advent.

A MISSION will be begun in St. Elisabeth's Church (the Rev. William McGarvey, D.D., rector) on Thursday evening, March 8, 1906. The conductor will be the Rev. Fr. Parrish, O.S.B. Special prayers for the mission have been printed and an intercession service is held each Wednesday evening.

Seventeen years ago the Bishop Coadjutor-elect of Milwaukee (Dr. Webb) and the Rev. Fr. Cowl gathered together a small company of teachers and scholars in a house and began what came to be called St. Elisabeth's Church. Since that time the scholars have raised over \$5,000, and over five hundred of their number have been brought to the Bishop for Confirmation.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Diocesan Notes.

THE PITTSBURGH branch of the Guild of St. Barnabas for Nurses held a meeting on Monday evening, December 4th, at the Saint Mary Memorial. The service was read by the Chaplain-General, Bishop Whitehead, and the chaplain, the Rev. E. M. Paddock. Four new members were admitted, and an address was made by the Chaplain-General. At the business and social meeting which followed in the parish rooms, accounts were given of the Council meeting by the Rev. Dr. Byram, a priest-associate of the branch, and by the Chaplain-General. Refreshments were served, and a very pleasant hour spent in social intercourse.

THE PITTSBURGH branch of the Woman's Auxiliary held its regular monthly meeting at the Church Rooms, on Thursday, December 6th. After the transaction of the regular business, Miss Sybil Carter made an address, telling of her recent visit among the Indian lace workers in Minnesota.

MUCH ENTHUSIASM seems to attend the giving of the lectures to Sunday School teachers and workers under the auspices of the Sunday School Institute. On Wednesday evening, the Rev. D. L. Ferris of Calvary

Church gave a talk on "The Geography of the Bible," illustrated with lantern slides, at St. Peter's Church. There was a large attendance, and the meeting was highly successful. On Thursday evening, the Rev. John R. Wightman of the Church of the Redeemer spoke on "The Bible as Literature," at Calvary Church. A large number of teachers and others were present, and at the close of the lecture, light refreshments were served, and an hour was spent by the representatives of the various schools in becoming better acquainted with one another. Each of the six lectures in the course is delivered at four centers, and the Sunday Schools of the city and suburbs are apportioned to the district most convenient, so that the attendance at any one place represents only about one-fourth of the number who are attending the course. The officers of the Institute are to be congratulated on the success that is already attending their efforts in behalf of the Sunday Schools of the diocese.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Founders' Day at St. Mary's—Notes.

THE CELEBRATION of "Founder's Day" at St. Mary's School, Knoxville, on the founder's birthday, December 5th, was an event worthy of note. Many "old St. Mary's girls" came back to join with the school in the religious and social exercises which marked the day, and eleven "grand-daughters of St. Mary's" acted as ushers. The visitor knowing the history of the school could not but be impressed by the contrast between the rude beginnings in 1868, and the present. Then there was an inadequate building, stove heated, lighted by the oil lamps of the period, without any of the modern conveniences, and of atrocious architecture. With the energy which has made his life, Dr. Leffingwell set about to improve and increase the school; and then when he had done much in improving the building, and the school had a name and a place in the affections of the people, there came the disaster by fire in 1883 which left but a heap



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of ashes. But the founder was not faint-hearted, and now there stands that splendid group of buildings, in every way so adapted to their purpose; and the school is widely known, with alumnae in every land, is not only the joy of the Middle West, but of the whole Church.

A RECENT FIRE in the residence of Canon Penfold, in Quincy, all but destroyed the building.

ARRANGEMENTS to manufacture furniture of a unique design, in the machine shop of the school at Jubilee, are being perfected. A cottage for the use of girl pupils to accommodate about twenty-five is being erected on the school grounds. It is hoped that this may be ready for occupancy after the Christmas vacation.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Gift from Bishop's Widow.

MRS. ABIEL LEONARD, widow of the late Bishop of Salt Lake, has presented to St. John's Chapel, Salt Lake City, the silver Communion Service that was hallowed by use at the various missions in the district upon the visitations of the late Bishop. This service was used at St. John's on the First Sunday in Advent, being the second anniversary of Bishop Leonard's death. It bears the following inscription:

IN MEMORIAM
ABIEL LEONARD,
BISHOP OF SALT LAKE.
DECEMBER 3, 1903.

The committee in charge passed a resolution of thanks and appreciation of Mrs. Leonard's thoughtful generosity and continued interest in the work that was dear to Bishop Leonard's heart.

The location of the mission is in a promising section of the city. The members are a band of faithful workers, and have already given a Bishop's chair in memory of their late Bishop; a prayer desk in memory of the late Mr. Thomas Yardley, one of the founders of the mission; and a lectern—all of oak. A font has been ordered and will soon be in place as a result of the labors of the children of the Sunday School. The members of St. John's are now planning to finish the interior of the chapel, for which almost sufficient funds are in hand. The mission is under the direction of the Rev. Charles E. Perkins, rector of St. Paul's Church.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

THE REV. DALLAS TUCKER has been chosen president of the Standing Committee in place of the Rev. R. J. McBryde, who has removed from the diocese.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Convocation at Memphis—Anniversary at Nashville.

THE ADVENT session of the Convocation of Memphis (Rev. Thomas D. Windiate, Dean) met in the Church of the Holy Trinity, Memphis (Rev. Prentice A. Pugh, minister in charge), the first meeting being held in connection with the Brotherhood of St. Andrew anniversary at Calvary Church, the night of St. Andrew's day, which was opened by an early corporate celebration of the Holy Communion at Calvary Church, a large number of men attending, breakfast being served thereafter. Bishop Gailor acted as celebrant, assisted by the Rev. J. C. France, *locum tenens*. At the night service, addresses were made by Bishop Brown of Arkansas, Bishop Gailor, Mr. C. A. Dessausure, Rev. F. M. DeVall, and Mr. M. C. Adams. The music was rendered by the combined vested choirs

of Memphis of about 100, under the direction of Mr. R. Jefferson Hall.

Practically all the clergy were in attendance at the Convocation, and interesting conferences were held, one on Woman's Work, presided over by Mrs. John A. Shortridge; speakers, Miss Hosner, Miss Mary Williamson, Mrs. Enoch Ensley, Mrs. C. W. Richmond, on their respective kinds of Church work; on Colored Work, speakers, Mrs. W. A. Gage, Miss Margaret Rogers, Rev. Nevill Joyner, Rev. Maximo Duty, Rev. R. W. Rhames, Mr. J. T. Settle, and Dr. Burchette, the two latter laymen of Immanuel (colored) Church. Mr. Settle gave the best suggestions advanced for some time relative to the work. He is an able lawyer of Memphis.

A meeting of all the superintendents, officers, and teachers in the Sunday Schools was presided over by Mr. W. L. Moody, representing the diocesan committee on Sunday School Institute, and an organization was effected for unity of action by the Memphis Sunday Schools.

On the First Sunday of Advent, as part of the Convocation plan, all the churches in Memphis and the vicinity were assigned different preachers from those regularly in charge, and addresses or sermons were requested on the Laymen's Forward Movement and the Missionary Thank Offering, and it was thought that interest was much stimulated by this plan and the Convocation meetings.

DURING ADVENT, St. Mary's Cathedral, St. Luke's Church, and the Church of the Good Shepherd, Memphis, have arranged a series of addresses by speakers other than the rectors, for Sunday nights.

THE GOVERNOR of Tennessee has appointed a special commission to consider the subject of Marriage and Divorce, and has called upon the Bishop of the diocese, and the Rt. Rev. Thomas F. Gailor, D.D., to be the chairman.

THE "COFFEE HEART"

IT IS AS DANGEROUS AS THE TOBACCO OR WHISKY HEART.

"Coffee heart" is common to many coffee users and is liable to send the owner to his or her long home if the drug is persisted in. You can run 30 or 40 yards and find out if your heart is troubled. A lady who was once a victim of the "coffee heart" writes from Oregon:

"I have been an habitual user of coffee all my life and have suffered very much in recent years from ailments which I became satisfied were directly due to the poison in the beverage, such as torpid liver and indigestion, which in turn made my complexion blotchy and muddy.

"Then my heart became affected. It would beat most rapidly just after I drank my coffee, and go below normal as the coffee effect wore off. Sometimes my pulse would go as high as 137 beats to the minute. My family were greatly alarmed at my condition and at last mother persuaded me to begin the use of Postum Food Coffee.

"I gave up the old coffee entirely and absolutely, and made Postum my sole table beverage. This was 6 months ago, and all my ills, the indigestion, inactive liver, and rickety heart action, have passed away, and my complexion has become clear and natural. The improvement set in very soon after I made the change, just as soon as the coffee poison had time to work out of my system.

"My husband has also been greatly benefited by the use of Postum, and we find that a simple breakfast with Postum, is as satisfying and more strengthening than the old heavier meal we used to have with the other kind of coffee." Name given by Postum Co., Battle Creek, Mich.

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(hammer, anvil, and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has seldom failed to stop ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in a few weeks by this wonderful invention. "Actina" also cures la grippe, asthma, bronchitis, sore throat, weak lungs, colds and headache, and all other troubles that are directly or indirectly due to catarrh. "Actina" is sent on trial postpaid. Write us about your case. We will give free advice and positive proof of cures. A valuable book—Professor Wilson's 100-page Treatise on Disease, Free. Address New York and London Electric Association, Dept. 125C, 929 Walnut Street, Kansas City, Mo.

WEDDING

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The committee consists of well-known ministers and laymen.

AT ST. MARY'S INDUSTRIAL SCHOOL for Mountain Girls at Sewanee, under the charge of the Sisters of St. Mary, the new wing has been completed and a heating plant installed, and some funds are in hand towards the erection of a chapel.

CHRIST CHURCH, Nashville (Rev. F. F. Reese, D.D., rector), recently celebrated the seventy-fifth anniversary of its founding, and in attendance were the Bishop of the diocese, who preached the sermon at night, and the Rev. James R. Winchester, D.D., of St. Louis, under whose rectorate the present church was built, and who made the morning address. A feature of the anniversary was a banquet, given by the laymen, and the organization of a Church club. All the clergy of Nashville were in attendance at the banquet, Judge Lurton of the Federal Court making one of the addresses. The portraits of all rectors of Christ Church were hung in the parish house.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Mountain Missions—Notes.

THE RAGGED MOUNTAIN MISSION WORKERS—those sturdy fellows from the Lost Mountains in the Blue Ridge—are in Richmond, speaking in the interest of their work, Archdeacon Neve, and the Rev. Messrs. Mayo and White appearing in all of the churches to tell the story of their work in this most dark spot of this commonwealth. They have accomplished wonders in the work they have done. Five mission houses have been built, where Community life has been established and where the workers live. Many school houses have gone up beside the beautiful Whittle Memorial Chapel, a memorial to our late beloved Bishop. Truly they have been lights in dark places. In many of these mountain fastnesses no white man from outside had ever been until these men took their lives in their hands for the love of their fellow-men and the glory of Christ.

THE REV. R. W. FORSYTH, the new rector of St. Paul's Church, Richmond, took charge and preached his first sermon on the First Sunday in Advent, December 3d. Bishop Jaggar of St. Paul's Church, Boston, preached to the men of the Brotherhood of St. Andrew on the night of St. Andrew's day. The Rev. Robb White, Jr., of the Ragged Mountain Mission, is considering again the call he recently refused from St. James' Church, Cambridge, Mass. That church is bending every effort to get his consent to come to them.

THE CHURCH of the Holy Comforter, Richmond, Va., celebrated its third anniversary recently. The people of the church presented the rector, the Rev. John Hallowell Dickinson, with a beautiful etching.

This church opened its doors just three years ago. It started with twenty communicants and a few scholars in the Sunday School. To-day the communicant list numbers about 140 and the Sunday School has enrolled 152 scholars. This church is situated in the growing section of the west end of the city. Recently a large Estey pipe organ was added to its already well equipped furnishing.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Woman's Auxiliary—Bishop's Guild.

AT THE meeting of the Woman's Auxiliary on December 5th arrangements were made for packing a general box, to which all contribute, of Christmas gifts and clothing for the mission schools of the Rev. Robb White, whose account of his work in the Virginia mountains called forth so much interest at the November meeting, and of

another of like character for a Sunday School in South Carolina. A very encouraging report was received from the custodian of the United Offering of 1907, who stated that she had received for the first year since the last triennial, twice the amount that had come in during the corresponding period three years ago. Among the sums reported was a large one from St. Margaret's parish, where an invalid lady is devoting herself to the work of increasing interest in the offering with most gratifying results. The office of recording secretary having become vacant, by the much regretted resignation of Mrs. Gilfillan, the position was filled by the election of Miss Bradford of Christ Church, Georgetown.

THE ADVENT meeting of the Bishop's Guild was held at his residence on Wednesday, December 6th, with an attendance so large as to be very gratifying to the Bishop, its members being all engaged in some form of diocesan activity. The Bishop spoke to the gathering of many matters relating to the welfare of the diocese, saying they would expect him first to speak of the Cathedral, and of that which had brought rejoicing to its friends. He dwelt upon the wonderful result when we consider that seven years ago the Cathedral did not own a dollar, and now the ground, costing over \$290,000, is wholly free from debt, so that as we walk over it we feel that it belongs entirely to the Lord and His Church.

The Bishop expressed his strong desire that this tenth year of the diocese might see the extinguishment of the debts that crippled so many of the parishes, and this he commended to the guild as a special subject for earnest prayer. It was an unspeakable joy to the members of the guild to see the Bishop in such health and strength.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Church Reopened at Phelps.

ON DECEMBER 12, 1904, the interior of St. John's Church, Phelps (Rev. John Mills

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Another plan by which any deficient child may be properly trained and benefited is through the Corresponding Course of Instruction conducted by the Bancroft Training School. This course, by a system of instruction fitted to individual cases, qualifies a mother or other person in the home to teach and train a child according to the principles that have accomplished such beneficial results at the school.

A book giving a general outline for the treatment of backward and deficient children in the home will be sent on receipt of 50 cents. This book is, of course, general in its application and not specific, as is the regular instruction course. Full details of the Correspondence Course and illustrated circular describing the work of the resident school and special teachers, can be had upon request addressed to Miss Margaret Bancroft, Principal.



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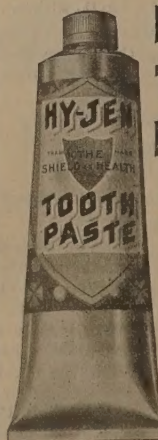
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Gilbert, rector), was seriously damaged by fire. Since then it has been thoroughly renovated and restored, with practically a new roof of chestnut, new carpets, and pew cushions, and was opened for use in July. A fine stone tower, 48 feet high, has just been



ST. JOHN'S CHURCH, PHELPS, N. Y.

completed at a cost of \$1,900, and is awaiting the Bishop's appointment for its consecration. On the inside wall of the tower is a marble tablet with the following inscription:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
HARRIET, NANCY, CATHARINE, AND
CYNTHIA STANLEY,
FOR MANY YEARS LOYAL SUPPORTERS
AND BENEFACTORS OF THIS CHURCH AND PARISH;
AND OF
HARRIET T. MCPHERSON,
FOUNDER OF THE TOWER FUND.
What doth the Lord require of thee, but
to do justly, and to love mercy, and to
walk humbly with thy God?"
A. D. 1905.

It is expected that a bell will soon be secured, as there is already in hand a fund of over \$200, the gift of the late Charles McLeod of Troy, N. Y. The church is a small but unusually attractive building, in use since 1856. There is a weekly Eucharist, and the daily service is maintained.

CANADA.

News of the Dioceses.

Diocese of Quebec.

BISHOP DUNN was present at the meeting of the Deanery of St. Francis, at Sherbrooke, December 5th, and also was celebrant at Holy Communion in St. Peter's Church, Sherbrooke, on the morning of the 6th. The business sessions of the deanery were held on the 5th and 6th. There was a missionary meeting on the evening of the second day. The new rural dean of Gaspé is the Rev. Radley Walters, the faithful missionary for many years at Malbaie, Gaspé. His election has been confirmed by the Bishop.—THE MISSION of New Ireland has been divided into two distinct missions, the two large congregations of Upper and Lower Ireland comprising the first, and the three congregations of Thetford, Blacklake, and Kinnear's Mills making up the second.

Diocese of Nova Scotia.

AT THE MEETING of the Governors of King's College, Windsor, in the middle of November, it was decided that no change should be made in the policy of the college. It was unanimously resolved, after President Hannah's report had been received: "That this Board considers that the progress made by the college so far under the presidency of Dr. Hannah, is as great as could reasonably be expected; and that the success of the college is assured if the Church people of these provinces will give the necessary financial aid." It is stated that there are legacies to be paid to King's College in the future amounting to \$120,000.—MANY subjects of interest were discussed at the Conference of Church Workers for the Archdeaconry of Cape Breton, in November. There

was a lively discussion on "Church Entertainments," several clergymen condemning lotteries and other plans of raising money. Archdeacon Smith presided.

Diocese of Ontario.

THE REPORTS read at the diocesan committee meetings, held in Kingston the third week in November, show steady growth and increased revenue. The Rev. Dr. W. W. Smith of New York visited several places in the diocese in the end of November, giving very good addresses illustrating modern methods of Sunday School work.

Diocese of Toronto.

A LARGE NUMBER of the clergy were present in St. Philip's schoolroom, November 21st, at a reception at which congratulations were offered to the rector of St. Philip's, the Ven. Archdeacon Sweeny, on the completion of his twenty-third year as rector, and also on his recent elevation to the office of Archdeacon.—ST. JOHN'S CHURCH, Harwood, has received some handsome gifts for furnishing the interior, in particular an organ from All Saints' Church, Peterborough.

Diocese of Ottawa.

THE PROSPECTS of success in raising the sum of \$100,000, required to put diocesan funds on a sound basis, seem good. Quite a number of donations have already been received to the episcopal endowment fund.—AT THE meeting of the executive committee of the diocese, November 23d, a committee was appointed to consider the advisability of holding a summer school for Sunday School teachers.—THE ANNUAL dinner of the Ottawa Clerical Guild will be held January 8th.—STEPS were taken at the meeting of the executive committee, towards holding a convention of Sunday School workers at Smith's Falls, early next summer.

Diocese of Huron.

A FEATURE of the autumn meeting of the rural deanery of Elgin, at St. Thomas, was a quiet hour for the clergy. It was conducted by the Ven. Archdeacon Sweeny of Toronto.—A BEAUTIFUL retable has been presented to the Church of the Nativity, Dutton, to mark the fifteenth anniversary of the church.

Diocese of Saskatchewan.

AN INVITATION has been given by Bishop Newnham to hold the consecration of the new Bishop of Selkirk, the Rev. T. O. Stringer, in the Diocese of Saskatchewan, and the offer has been accepted. The consecration will be held at Prince Albert, where Bishop Newnham has his headquarters, and

MOTHER'S SLEEPLESS NIGHTS. Little Daughter Suffered with Eczema for Two Years Until Cured by Cuticura

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Leaflet of Christmas greetings, in a beautifully decorated box, each card in envelope, covers decorated with holly, title in gold. Size 3¼ x 4 in.

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Pictures from Old Masters, with appropriate texts, in colors, lettering in gilt, printed to our own order in Lahr, Baden, Germany; very nice size, 3¼x5½ in. (See also Postal Cards.)
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Tuck's Leaflets, Nativity scenes, in monotone, lettering in gold and colors, size 3¼x5½ in.
- No. 5. Prang's Cards. Triple folders. 6 cards in package. Per pkg.... .15
Miss Barry's beautiful designs of Mother and Child, blue and gold, etc. Size 2x4½. Quaint and attractive.
- No. 6. Booklets. Photogravure cover illustrating scenes in the life of our Blessed Lord. Each..... .25
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